Forty Pages

Price, 5 Cents

Library Divinity School
5000 Woodland av 1jan15*

The Living Church

VOL. LI MILWAUKEE, WISCONSIN.—JUNE 6, 1914 NO. 6

NEW YORK 37 EAST 28th STREET ✠ Entered as Second Class Mail Matter at the Postoffice in Milwaukee ✠ 19 SOUTH LA SALLE ST. CHICAGO

PERIODICAL PUBLICATIONS OF THE YOUNG CHURCHMAN CO.

☞ Communications for all to be addressed to Milwaukee, Wis.

THE YOUNG CHURCHMAN

[*Including The Missionary Magazine*]

An illustrated paper for the Children of the Church, and for Sunday Schools.

WEEKLY: 80 cents per year. In quantities of 10 or more to one address, 60 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY MISSIONARY MAGAZINE: 25 cents per year. In quantities of 10 or more to one address, 20 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE SHEPHERD'S ARMS

An illustrated paper for the little ones of the Church, and for Infant and Primary Classes.

WEEKLY: 40 cents per year. In quantities of 10 or more to one address, 30 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

MONTHLY. 15 cents per year. In quantities of 10 or more to one address, 8 cents per copy per year, with a further discount of 10 per cent. if paid in advance.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church. Subscription price, $2.50 per year. To the Clergy, $2.00 per year.

CLUB RATES

THE LIVING CHURCH (weekly) and THE YOUNG CHURCHMAN (weekly), $3.00 per year.

THE LIVING CHURCH (weekly), THE YOUNG CHURCHMAN (weekly), and THE SHEPHERD'S ARMS (weekly), $3.30 per year.

ENGLISH PERIODICALS

Supplied by The Young Churchman Co.

THE CHURCH TIMES. Weekly. Price $2.10 per year.

THE TREASURY. A Monthly Magazine of Religious and Secular Literature, published at *The Church Times* office. Price $2.50 per year. Single copies 25 cents.

THE ENGLISH CHURCH REVIEW. A monthly magazine. Price $1.80 per year.

THE LIVING CHURCH ANNUAL AND WHITTAKER'S CHURCHMAN'S ALMANAC

A Church Cyclopedia and Almanac, issued for each year. Contains record of the events of the Church during the preceding year, the Clergy List, etc. Paper, 50 cents; cloth, 75 cents; postage, 10 cents.

EVENING PRAYER LEAFLET

Contains the full Evening Prayer with Collect, Psalter, and four Hymns, published weekly in advance for every Sunday evening. Price in quantities, 25 cents per copy per year. Transient orders 50 cents per 100 copies. A number of special editions for special occasions.

Postage is charged in addition on all periodicals to subscribers in Canada and abroad.

A Very Large Proportion of the So-Called

Celtic Crosses

Which have been Erected, Are Incorrect in Their Symbolism.

In this respect, these crosses of course fall short in what should be an essential point.

We have made a study of this work, and consequently if the work is done by us, it will be correct, not only in proportions, but in symbolism.

We have erected them in all parts of the country.

Write for free booklet.

Chas. G. Blake & Co.

Makers of Correct and Durable Monuments and Mausoleums

720 Woman's Temple :: CHICAGO, ILL.

Communion Sets

CHALICES—With Patens

Ecclesiastical goods suitable for church and chapel requirements, beautiful in design and elegant in workmanship, are shown in wide variety and described in our Special Communion Ware Catalogue. This beautiful silver has been designed with exceeding care. It is for sale by leading dealers. Clergymen of every denomination and all church officials will find our Special Communion Ware Catalogue of special interest, and a copy will be sent upon request. Ask for "Special Catalogue T-91."

INTERNATIONAL SILVER CO., MERIDEN, CONN.
Successor to Meriden Britannia Co.

The World's Largest Makers of Sterling Silver and Plate.

LIBRARY
P.E. DIVINITY SCHOOL
PHILADELPHIA

CHURCH CHANGES, IMPROVEMENTS, and INTERIOR DECORATIONS can be best Executed during the Summer months. We Design and Execute these to Clients' own instructions and their Limit of Expense

Correspondence Invited and Illustrated Data sent on request

J. & R. Lamb

Studios 23-25-27 Sixth Ave., NEW YORK

R. Geissler, Inc. 56 W. 8th St. New York

Church Work { WINDOWS · MEMORIALS IN WOOD · STONE · BRASS · SILVER EMBROIDERIES · FABRICS

SPAULDING & Co.,

Representing the Gorham Co.'s Ecclesiastical Department

Church Furnishings

In Gold, Silver, Bronze, and Brass. Memorial Windows and Work in Marble and Wood given Special Attention : : : : : :

SEND FOR OUR NEW CATALOGUE

MICHIGAN AVE. AND VAN BUREN ST., CHICAGO

CHURCH VESTMENTS

Embroideries, Silks, Cloths, Fringes,

CLERICAL SUITS

HATS, RABATS, COLLARS

COX SONS & VINING

72-74 MADISON AVE. NEAR 28TH ST. NEW YORK

Church Embroideries

STOLES, EUCHARISTIC VESTMENTS, COPES, MITRES, SURPLICES, ETC.

The only studio importing exclusively English unfading Silk, Damasks, Fringes, Linings, Pure Gold Metal Threads, etc., and Using Standard Church of England Patterns and Designs.

Dear Miss Mackrille,
The beautiful linen is received and we are delighted with the perfect work.
Sincerely yours,
St. George's Rectory.

THE CATHEDRAL STUDIO
LUCY V. MACKRILLE, Chevy Chase, Md.

Heaton, Butler & Bayne

GLASS STAINERS

BY APPOINTMENT TO THE LATE

KING EDWARD VII

Stained Glass, Mosaics, Church Decorations, Memorial Brasses, etc.

Designs and estimates on application to

Heaton, Butler & Bayne (N. Y.) Ltd.

437 Fifth Ave., Knabe Building, N. Y.

Chimes, Peals, Church, School and other Unequaled musical quality Bells

88 years' experience

MENEELY & CO., Watervliet (West Troy) N. Y.

Highest Grade Genuine Bell Metal. Memorials.

Money for Your Church or Yourself

representing our special line of imported goods, sent on consignment, no advance money. Write to-day for plan.

JAPANESE ART & PICTURE CO., 3104 Michigan Ave., Chicago.

CHURCH WORK

IN METAL, WOOD, MARBLE ETC.

O. LUETKE ART-WORKS

227-229 W 29TH ST. NEW YORK CITY

Church Literature, Ecclesiastical Art, Oxford Press Bibles, Prayer Books, Hymnals

Catalogues and information free

EDWIN S. GORHAM, Publisher & Importer
37 East 28th St., Fourth and Madison Aves.
New York, N. Y.

THE LIVING CHURCH

A Weekly Record of the News, the Work, and the Thought of the Church

Published by THE YOUNG CHURCHMAN CO., 484 Milwaukee Street, Milwaukee, Wis. Editor, FREDERIC COOK MOREHOUSE.

OFFICES

Milwaukee: 484 Milwaukee Street (Editorial headquarters and publication office.)

Chicago: 19 S. La Salle Street (Advertising headquarters).

New York: 37 East Twenty-eighth Street.

London: A. R. Mowbray & Co., 28 Margaret Street, Oxford Circus, W.

SPECIAL NOTICE.—In order that subscribers may not be annoyed by failure to receive the paper, it is not discontinued at expiration (unless so ordered), but is continued pending instructions from the subscriber. If discontinuance is desired, prompt notice should be sent on receipt of information of expiration.

SUBSCRIPTIONS

UNITED STATES AND MEXICO: Subscription price, $2.50 per year in advance. To the Clergy, $2.00 per year.

CANADA: Subscription price (Clerical and Lay), $2.50 per year in advance.

FOREIGN: Subscription price (Clerical and Lay), 12 shillings.

ADDRESS ALL SUBSCRIPTIONS TO MILWAUKEE, WISCONSIN.

ADVERTISING

CLASSIFIED ADS., OBITUARIES, AND APPEALS: Two cents per word. Marriage notices, $1.00. Death notices (without obituary), free. These should be sent to the publication office, Milwaukee, Wis.

DISPLAY RATE: Per agate line, 20 cents. Special rates to publishers and schools and for long time or large contracts.

All copy subject to the approval of the publishers. Preferred positions on cover, when available, charged extra according to location. To secure yearly rate for variable space, at least five lines must be used each issue. Copy must reach Chicago office not later than Monday morning, for the issue of that week.

Length of column, 160 lines. Width of column, 2⅜ inches. Pages, 480 lines total.

Address advertising business (except classified) to 19 S. La Salle Street, Chicago. C. A. Goodwin, Advertising Manager.

PRINCIPAL CONTENTS

EDITORIALS AND COMMENTS 187
The Real Presence—The Wreck and Its Lesson—Death of Bishop Scadding

ANSWERS TO CORRESPONDENTS. 188

A TRUE FAITH. R. de O. 189

BLUE MONDAY MUSINGS. Presbyter Ignotus. 189

USE OF ALCOHOLIC LIQUOR SPREADING IN FRANCE. European Letter. 190

PROFESSOR SANDAY ANSWERS BISHOP GORE. London Letter. J. G. Hall. 191

ENGLISH THEOLOGICAL CONTROVERSY. J. G. Hall. 192

THE BISHOP OF MOMBASA OBJECTS. J. G. Hall. 192

THE CHICHESTER (ENGLAND) DIOCESAN SYNOD. J. G. Hall. . . 192

MISSIONARY BULLETIN FOR MAY. 193

CHURCHYARD CROSS DEDICATED AT TRINITY CHURCH. New York Letter. 193

GENERAL SEMINARY COMMENCEMENT. 193

PHILADELPHIA CITY MISSION WOULD CO-ORDINATE CHARITIES. Philadelphia Letter. 194

CHICAGO NOTES. 195

DEATH OF BISHOP SCADDING. [Illustrated.] 195

DEATH OF REV. S. H. BISHOP. 195

HELP NEEDED AT BONTOK, IN THE PHILIPPINES. 195

DIOCESAN CONVENTIONS: 196
Pittsburgh [Illus.]—Newark—Chicago—Minnesota—Long Island—Southern Virginia—Atlanta—Missouri—Kansas—Southern Ohio — Erie — Oregon — Olympia — Delaware — Nebraska—North Carolina—San Joaquin Convocation—South Dakota Convocation

PRAYER AND ANSWER. Bessie Bland. (Poetry.) 203

A SOUTH AFRICAN VIEW OF KIKUYU. Ven. A. T. Wirgman, D.D. . 203

SOCIAL SERVICE. Clinton Rogers Woodruff, Editor. 204

CORRESPONDENCE: 205
Publicity as to the Church's Marriage Laws (Rev. Edmund Trew Simpson)—Alabama and the Provincial System (Rev. George E. Zachary)—Women in the Church (Gabrielle Weeks)—Confirmation and Holy Communion (Rev. E. A. Lemoine, Rev. Sydenham Lindsay, Rev. Edward M. Gushee, D.D.)—The Episcopate for Negro Work (Rev. George F. Bragg, Jr., D.D.)—As to Diocesan Conventions (Rev. Alan Pressley Wilson, F. S. Millard)—Short Sermons or Hearty Services? (Wilson H. Pile)

A CHURCH TREASURER'S CONFESSION.—*Cathedral Notes.* . . . 207

PUBLICITY IN CHURCH FINANCE. The Bishop of Long Island. . . 207

LITERARY. 208

WOMAN'S WORK IN THE CHURCH. Sarah S. Pratt, Editor. . . . 209

THE ANGLO-AMERICAN PEACE CENTENARY. J. A. Stewart. . . . 210

DEEP IN THE WOOD. Le Roy Titus Weeks. (Poetry.) 210

PERSONAL MENTION, ETC. 211

THE CHURCH AT WORK. [Illustrated.] 214

The Living Church

[Entered as Second Class Matter at the Post Office, Milwaukee, Wis.]

VOL. LI MILWAUKEE, NEW YORK, AND CHICAGO.—JUNE 6, 1914 NO. 6

EDITORIALS AND COMMENTS

The Real Presence

WHILE our Blessed Lord was on earth, His Apostles could not rise to the full height of their unique privilege of intimate association with God the Son. Consciousness of the Mystery of the Incarnation would have robbed them of the power of free intercourse with Jesus of Nazareth. The Greeks had fables of friendly gods who came down to observe the order and disorder of human life. They could conceive of a god as a companion, but only because they had a low conception of the divinity of that god. Till Christ made His revelation of the Father to men, the thought of open intercourse of God and man was fraught with abject terror. Because Manoah and his wife received the promise of the birth of Samson at the mouth of an angel, as he revealed his nature, they fell on their faces to the ground. "And Manoah said unto his wife, we shall surely die, because we have seen God." Bishop Andrewes, in his sermon on the Nativity, has pointed out that before the Incarnation, when an angel appeared to men it was necessary and fitting that he should bid them, "Fear not." But after the Ascension no such calming of men's fears was needed, since God the Son had dwelt among men and He is King of angels. The Galilean fishermen would have been tongue-tied in the presence of the Son of God, while they had no fear in the company of the Virgin's Son. Even now it is a solemn warning when the preacher cries: "Prepare to meet thy God." The primeval fear flows back upon the soul of man, although he knows the graciousness of Jesus.

Any doctrine that pretends to bring a man face to face with God is sure to meet with opposition. The old fears are not lightly cast aside. The consciousness of sin robs man of joyousness of approach to God. It is not without significance that the schools of thought which would empty the Sacraments of mystery have no place for Absolution in their systems. Sinful man shrinks from contact with the awful purity of God. If no way lies open to be ceremonially purified from the stain of sin, then man can have no confidence of approach to God. But if the word of Absolution is of power to wash away his sins in the cleansing Flood that flowed from the wounded side of the Paschal Lamb, then he has access with boldness to the throne of grace. It is by a moral necessity that the doctrine of Penance goes hand in hand with the full teaching of the Real Presence of our Lord in the Sacrament of the Altar.

THE HISTORY of Eucharistic doctrine is full of attempts to save men from this overpowering fear of near approach into the very Presence of God. In spite of some hesitation, Luther deprived the Mass of mystery by his theory that the Eucharist conveyed only the humanity of Christ to the faithful recipient. It would almost seem as if he were trying to bring us only into the presence of the Son of Mary, as He was known to the Jews and to the dwellers in the Palestine of His earthly days. The sacred Humanity of our Lord did not rouse terror in the hearts of His beholders. That was of the essence of the Divine plan for our salvation. Had they known, they never would have crucified the Lord of glory. The Apostles themselves were not oppressed by His awful Holiness and Majesty. The Lutheran doctrine still leaves room for ignoring the presence of God in Holy Communion. We are brought only into the presence of a Man, a godlike Man, but still only a Man, and men are not afraid of men, at least, not of such a man as Jesus of Nazareth. The contemplation of His goodness is not a stinging rebuke of our sins unless we know Him as God of God. The Son of the Virgin welcomed harlots and publicans and sinners to His company. So Luther empties the Sacrament of its old time power of inspiring dread for the consequence of our sins.

But Zwingli went to lengths to which even Luther could not follow him. By making it a mere memorial drama he left men free to think the Eucharist had brought them no nearer the all searching eye of God than they always were in every act of life. It gave them a false sort of courage in braving His presence in that holy feast despite their manifold sins and wickednesses. The inevitable result of Zwinglian views is to leave God as near to us in Holy Communion as He is to us when we commit acts of sin, and no nearer. It fails to take the highest act of our spiritual life out of the region of the work-a-day world. It is a concession to that thought of our religion, which with the Ascension sends Christ back to heaven and keeps Him in His place. Not that this was the conscious design of either Zwingli or Luther. It was the inevitable concomitant of their denial of the sacerdotal powers of the sacred ministry. If there be no sacerdotal cleansing from the stain of sin, an honest man cannot dare to face his God at close range. He must keep Him at a distance from his sins, lest fire come forth from God to consume him.

THE CATHOLIC DOCTRINE of the Holy Eucharist compels a man to stand face to face with God. By taking quite literally the words our Lord used at the institution of the Eucharist, not only does it save itself the daring effort to explain away His language, but it brings men into the Real and objective Presence of his Maker and his Redeemer. It brings sinful men into the Presence of the righteous Judge. Behold the Lamb of God revealed to human eyes! It is a fearful thought, and fear hath torment, as St. John has seen. Only a keen sense of His love can give a man the boldness to enter God's courts with praise. Calvary, Easter, and the Ascension must precede Whitsunday, or man could never become a member of the Catholic Church. The Day of Judgment waits for all mankind; but why should the Church compel us to anticipate that dreadful hour by her doctrine of the Real Presence of the Judge of all the earth?

In order to escape the awe that must ensue upon acceptance of any such teaching as that of the Real Presence of our Lord in the Eucharist, men have urged, that if He is present under the forms of Bread and Wine, then He is removed by the consumption of the sacred elements. If He comes with the words of consecration, then He also goes away with the ablutions at the conclusion of the service. Of course the end of all this logic is to reduce the doctrine to the absurdity of supposing that God is removed from His world. The Church is quite familiar with an occasion upon which our Blessed Lord was removed from this world, and it observes that occasion as a

great feast. The Ascension is celebrated with every mark of joy known to her masters of liturgical writing. Yet it is the day on which He left the earth. Good Friday is a solemn day of fasting, though the Church has only title to existence because He came back to this world the third day after. Those who urge this objection to the Church's doctrine of the Real Presence of our Lord in the sacrament have wholly failed to perceive and to draw a very necessary distinction between the modes of God's Presence in the world. First of all He is ever present in His providence, upholding all things by His power. In this mode of His Presence He is no less truly in the Church before the Prayer of Consecration than during the continuance of the outward signs of His sacramental presence. Nor is He in a greater degree present in a church where the Blessed Sacrament is reserved within the Tabernacle than in a church which has none. His Real Presence does not dissolve into a virtual absence. This much is so simple as to be obvious, that no one can make a sacramental communion without the presence of the blessed sacrament. But it is forgotten that Holy Communion is not the only communion with God possible to the soul. When we say that with the ablutions our Lord's Real Presence is removed from the church, we state the obvious truth, that there remains no further opportunity for communicants to receive the Holy Communion of our Lord's most precious Body and Blood at that celebration of the Eucharist. But every instructed Catholic proceeds at once to hold communion with God in acts of thanksgiving for Holy Communion or for opportunity of Sacramental Worship. The recitation of the Lord's Prayer, or indeed of any prayer, is an act of communion with Almighty God. It is an exercise of our lay priesthood, a priesthood which we owe to our inclusion in the great High Priest by our Baptism. And that involves a true presence of our Lord to hear the devout prayers of His people.

IN HIS EARTHLY LIFE our Lord was present in the world in two different modes. He was visibly present in His natural body as the Son of Mary. He was as present in His divine glory as the Son of God, by whom all things were made. In this present year of grace He is in the world still as the Son of God, as Providence overruling all things, and also in the sacraments of His Church to meet the several needs of souls. The Real Presence in the Sacrament of the Altar corresponds to the Presence of the Risen Lord with His apostles, and this in part explains why no Eucharist was celebrated before Whitsunday by the apostles. The Gift of Pentecost was needed to endue them with the power to celebrate the holy mysteries. But first they had to grow accustomed to the difference from His natural presence which lay in His Risen Presence ere they could fully understand His Sacramental or Real Presence.

As a rule we are content to rest upon the definition of the Real Presence which states that Christ is present under the forms of bread and wine, without correlating His other modes of being present to the soul of the believer. Much confusion of thought has resulted from this haziness of thinking. The word "Real" has reference to the *"Res Sacramenti,"* to borrow the precise Latin which divides the Sacrament of the Altar into three constituent parts. The *res* is the *matter* of the sacrament which conveys the thing signified, and in this sacrament there is the virtue of the sacrament also to be taken into account. Now the doctrine of the Real Presence means that the *Res Sacramenti* is to be in some mysterious but vital manner identified with the Body and Blood of our Lord. It means that under these types our Lord gives us Himself, and that quite apart from any action on our part. It is due only to Himself and to His own power that He is there. We make no contribution to His Presence, which remains independent of ourselves. We bow our heads in lowly adoration. The antithesis to Real Presence is not actual absence but Real Absence. And in saying "real absence" we must not be deceived by the ordinary English use of the word "real." The true antithesis denies that our Lord is present in the matter of the sacrament. The Real Presence does not imply that at other times He really cannot be said to be present. It merely states that in the Supper of the Lord He is present sacramentally. At other times He is present providentially. So St. Paul could bid us pray without ceasing, because we could be always sure of His presence and assistance at our prayers. Rather should we say, that the Sacrament of the Altar is a foretaste of the unveiled worship of the heavenly country now adapted to our human circumstances. It is the worship of those who, even on earth, have been admitted to the Kingdom of heaven, not by a fiction or by prophecy, but in actuality.

All three modes of His Presence, the natural, the Risen, the Sacramental, are true, but all are different both to us and to Him.

THE awful catastrophe to the *Empress of Ireland* intensifies our sense of dependence upon Almighty God. We doubt whether anybody was seriously to blame for the calamity or whether any precautions were lacking to prevent it. Yet an enormous ocean liner, fully equipped with wireless, went to the bottom, in a river twenty-five miles wide, with only about fourteen minutes between the shock and the complete destruction. Only too well does the public know the rest.

The Wreck and Its Lesson

Heavy fog is a danger in navigation against which no precautions that we have learned to take are adequate. Perhaps no precautions can really ensure safety when fog is dense, and one wonders that accidents in it are so few. Every one who has, at any time, been off Sandy Hook enveloped in fog knows what it means, and knows how narrow escapes frequently seem to occur. That it was destruction and loss in the St. Lawrence instead of narrow escape need be nobody's fault.

And we are all dependent, day by day, upon the care of Almighty God. Was His care, then, relaxed, when this multitude of men, women, and children were carried, almost without notice, to death in the waters? No; because He fixes on the time and manner of translation for each of us, and that a thousand should be taken together, by the same means, is no more than that another thousand should have been dying singly, in all parts of the globe, at the same time. The mystery of death is no greater in an accident such as this than in the normal course of life.

And its explanation is not really difficult. The age of a man is not a fixed number of years. The call that life be merged into eternity may come at any moment. Apparently it is intended to be so, for we are bidden constantly to "Watch!" Death is no accident; it is an incident in the life of each of us. God's plan for each contemplates that no one of us shall know when the call shall come. We are to be ready at any and every moment.

God bless those who were taken by means of the accident to their sudden death, and bless and comfort those whom they have left behind!

THE death of Bishop Scadding comes as an exceptional shock by reason of its suddenness. He had presided at his diocesan convention immediately before, and it was not generally known, even in his own diocese of Oregon, that he was ill, before the tidings of his death were flashed over the country.

Death of Bishop Scadding

Bishop Scadding was an enthusiast. He believed in the Church. He believed that we had only to make her known, to have her conquer. Hence he was a good "publicity man" on behalf of the Church. He wrote well, and he had the art of simple expression. His *Direct Answers* is a model of plain, terse, popular writing in the field of religion. He believed in circulating printed matter, and his lantern lectures on the Church were such as attracted people. He was a good administrator and Oregon has much for which to thank him in connection with the business side of her work. More than all he was a spiritually minded Churchman, whose whole life was given to the upbuilding of souls.

May God grant him rest and light, and bring him safely to the abode of the blest!

ANSWERS TO CORRESPONDENTS

SUBSCRIBER.—It is not appropriate for a lay reader to wear any sort of clerical clothing apart from the time of his ministrations. If he wishes to wear a clerical collar with his cassock, and a biretta with his cassock when out of doors, it is harmless; but there will be very little occasion for the latter.

H. R. B.—We are informed that photographs of Anglican Bishops may, in many cases, be obtained by addressing "Churchway," 96 Nightingale Lane, London, S. W.

WE MUST NOT allow ourselves to be cast down, nor to despair, because our hearts seem colder at one time than another. The test of the cold heart is the yielding to sin, and, if we are clinging to Him, and to His will, we may be quite sure that what we take for coldness of heart is a trial, not a treason.—*Frederick Temple.*

A TRUE FAITH

FOR TRINITY SUNDAY

NO man ever conceived the truth, nor any single group of men. Men and groups see but one pole of truth; and in order to press home to the minds of other men the portion of truth that is theirs, they have, by their nature, been blinded to the opposite end of the scale of truth.

The idea of trinity is probably as old as religious speculation; but the trinity of pre-Christian times was a trinity of gods, not "persons"; and these gods represented principles, such as the masculine and female principles for instance. If three gods were thinkable, then more than three became readily acceptable; and the age of Christ saw pantheons of most hospitable breadth.

Opposed to this idea we have the teaching of the Hebrews that there is but One. "Hear, O Israel, the Lord our God is one Lord"; "The Lord, He is God; there is none beside Him"; "If the Lord be God, serve Him."

There could be no reconciliation in the minds of men of these opposing views by any process of reasoning, nor is there to this day. If the heathen touched close upon a truth of the being of God by his crude idea of the Trinity, he was yet far from the truth. No man, no group of men, "hit" upon the fact of the Blessed Trinity—it is a revelation; and just as the Jew to this day holds tenaciously to the revelation that was made to him, so do Christians cling to the revelation that was made to them, whether they can understand it or not. The doctrine of the Trinity is a *revelation;* and the mind of man did not—could not—evolve it.

What do we understand by the Trinity? We cannot "understand" it. We may know and acknowledge the glory of the eternal Trinity, and in the power of the Divine Majesty worship the Unity; but no man has been able to give a satisfactory "explanation" of the Trinity. We may use analogies and employ parallels and show the "reasonable acceptableness" of the doctrine; but there is no other satisfactory statement of the doctrine than that given by the Church in the Creeds. Whenever we try to state it in any other way we find ourselves floundering and destroying either the Trinity or the Unity. Again, when we use the word "person" we have a misleading term; for our English word "person" suggests an idea that we associate with human individuals; and, naturally, "human individual" cannot convey an adequate idea of one of the divine Persons. Thus, the more we think about it the more we are forced back upon the dictum of the Church.

"But there can be no practical value in the doctrine if we cannot understand it or translate it into terms of every-day use, surely?"

Let us see. What, of all that makes up the sum of our lives, do we at all "understand"? Much we know; and much more we accept without needless questioning; but we understand nothing. We know that the blade of grass grows; we see the results of God's law and order everywhere; but we do not know *why;* and at the end of every quest there is the beginning of another mystery. We know life and love and death; but we cannot know the why of any of them. We know the "what" and the "how," but never the "why."

Yet we live by what we know plus *faith.* Living and loving are believing; for life and love both are death when faith ceases. We are not bidden to understand, we are called to know by faith—to know Him, the only true God, and His Son, Jesus Christ; and the Son has promised us the Comforter.

We cannot discredit love when we serve; for in the loving is our proof. We cannot deny God when we serve; for in the service is our knowledge. There is indeed only one God; but we may know the "Persons" also when we serve the Persons. Few deny the Father in these days; for the old infidelity is dead, and men are learning more and more to honor God, the Father of us all. Many, many thousands know Jesus Christ, also; for they are seeking knowledge of Him by doing His will—and finding it. And many know the Holy Ghost through "quenching not the Spirit."

"Can ye by searching find out God?" Not then, nor now. But to love and serve makes us to know Him; and in all His fulness.

R. DE O.

TO LIVE in the Spirit is the right condition of man, his normal condition; and to live in the Spirit is to live with God—hearing Him, and knowing Him, and loving Him, and delighting to do His will.—*Thomas Erskine.*

Blue Monday Musings

By Presbyter Ignotus

POEMS of June abound; and he must be a wretched man indeed who does not feel something of poetry stir his heart as that month of months begins. Here is a pendant for a poem of Maxwell Gray, "Stay, Sweet June, Delay," reprinted here two years ago. It is written by Julia H. May and is printed in the Boston *Journal:*

"SLOWER, SWEET JUNE

"Slower, sweet June,
Each step more slow,
Linger and loiter as you go;
Linger a little while to dream,
Or see yourself in yonder stream.
Fly not across the summer so!
Sweet June! Be slow.

"Slower! Sweet June!
Oh! Slower yet!
It is so long since we have met.
So long ere we shall meet again.
Let the few days that still remain
Be longer, longer, as they flow.
Sweet June! Be slow.

"Slower, sweet June,
And slower still,
Let all your matchless beauty thrill
My soul! Stretch out this day so bright,
Far, far along midsummer's height,
Till sunset back to sunrise glow.
Sweet June! Be slow!
Slower! Sweet June!

"Yes! Wait awhile.
The meadow stars look up and smile
That you are here; the grasses bend
Their heads to greet their dearest friend
And say: 'She taught us how to grow.'
Sweet June! Be slow.

"Slower, sweet June!
Your footsteps bear
An echoing gladness everywhere.
The robin hears it in his nest
And answers: "June, dear June is best."
The rippling brooks your presence know,
Sweet June! Be slow.

"Slower! Sweet June!
Turn on your track
And send your fragrant blossoms back;
Give me one violet more, I pray,
One apple bloom, one lily spray.
Teach one more rosebud how to blow.
Sweet June! Be slow.

"Slower, sweet June!
Again I cry;
She does not stop to say good-by,
But toward the north or toward the south
She turns; I seek her rosy mouth
For one more kiss. I press the air
And know, alas! She is not there."

THERE IS ONE good, old-fashioned custom which might very well be revived, I think—diary-keeping. Not the gushing secret record of one's inmost soul, nor the elaborated comment on things seen, but the daily entering in black and white of what has been done; what books read, what houses visited, what tasks accomplished, what plans made, what friends received. It is not a burdensome task, once the practice is formed; ten minutes before going to bed will usually serve. But the convenience of it afterwards is very great; it helps to establish habits of recollection and system; and it makes the past seem a little less irrevocable. What Roman Emperor used to say exultingly at night, "I have lived a day"? He said well; but oblivion comes quickly, even in this stage of existence, unless one has some sort of memorial of the past.

Reading over a file of old diaries is melancholy enough, I grant; but to have them at hand for reference may be extremely serviceable. And even if each were destroyed when its successor was begun, it would have served a wise purpose, I believe. If you never tried it, or, having tried, have let it lapse, begin again, and see how much more the spring and summer will mean in consequence.

A DIARY-LETTER, written home, is another excellent thing; for it makes the home-folk partakers of all the experiences that come to those who are away, whether for a little time or permanently. Boys and girls at school or college make a mistake if they think that a weekly, hurried note is sufficient to fulfil the debt of duteous love to parents and kindred. A daily word, at least, and a weekly diary-letter; surely, that is not too much. "Absence makes the heart grow fonder," the old proverb says; but that is only when the heart strives to bridge the gulf of separation. Otherwise, "out of sight, out of mind" is quite as true, I fear.

"Nothing to write about"? Just to send a loving salutation is a great deal; and real affection is interested in every minute detail of the life and occupations of those who are beloved. It is hard to imagine a really loving husband and wife, separated for a time, who would not wish at least a letter every day—if a telephone conversation is not possible. And the happiest school-boy I ever knew, through all his years at college and university, never let a day pass without sending some sort of communication to those he loved best. For all our volubility, we Americans are not expressive enough about the deeper things.

It is a delight to see the sons and daughters of an English home come up, in the morning, with their kisses for father and mother—even though the children are full-grown! But here, a curt nod and two inarticulate words of salutation often suffice; the pity of it! Real love will always try to express itself, however inadequately.

A GUEST RECENTLY in an historic rectory, I browsed among the books of my illustrious host, meeting many old friends, some with whom I have a bowing acquaintance only, and others that I don't know at all, as was natural. But one book-case delighted me, as showing a kindred spirit; it was filled with hair-raising, blood-curdling tales of adventure; detective stories, war novels, romances of travel in savage lands, ingenious diplomatic plots of the Phillips Oppenheim variety—all as remote as possible from the purple-bound sermons and half-calf divinity of the other side of the library. When I spoke of it sympathetically, my host laughed and explained. He, too, is prone to insomnia; and stories like these, taking his imagination utterly outside the usual course of his own serene daily life, bring refreshment and sleep when all else fails. Why excitement of that sort should be soothing is a problem for psychologists; but so it is. When Louis Joseph Vance publishes a new story, it is a red-letter day for some of us who never yet drew sword or fired at a living target; Talbot Mundy's stirring romances of India rejoice us; we follow the trail of the Navajoes and Apaches with Captain King; we do not despise Arsène Lupin, though we prefer Raffles or even Charles Captain; Louis Tracy's *Wings of the Morning* is unmixed delight; and Joseph Conrad is a familiar friend. Nay, I go further, and acknowledge a debt of gratitude to that admirable fifteen-cent magazine, *Adventure,* such as the *Hibbert Journal* and the *Atlantic* have never inspired. (I confess this the more shamelessly when I remember that Bishop Stubbs of Oxford used to devour such tales by the dozen as he journeyed on the branch lines across his diocese). And if any student of classical literature faults us, what is the Odyssey but a tale of adventure?

SOME ONE raises the question as to whether the law of the Church of England anywhere explicitly recognizes the seal of Sacramental Confession. Surely, nothing can be plainer than Canon 113 of the Canons of 1603:

"We do straitly charge and admonish him (the Minister) that he do not at any time reveal or make known, to any person whatsoever, any crime or offence so committed to his trust and secrecy (except they be such crimes as, by the laws of this realm, his own life may be called in question for concealing the same), under the pain of irregularity."

Irregularity means, of course, deprivation of cure, accompanied by incapacity for holding any benefice whatever while under its operation.

EACH SOUL has its own faculty; it can help in some way to make the world more cheerful and more beautiful. This it is which makes life worth living. If we are living only for ourselves, our own amusement, luxury, advancement, life is not worth living. But if we are living as co-workers with Christ, as fellow-helpers with God, as part of the noble army of martyrs who bear witness to the truth in all time, then our lives are full of interest. This gives sweetness and strength to all our days.—*James Freeman Clarke.*

USE OF ALCOHOLIC LIQUOR SPREADING IN FRANCE

Efforts Being Made to Secure Needed Remedial Legislation

OTHER EUROPEAN SOCIAL AND POLITICAL QUESTIONS

NICE, France, May 15, 1914.

SO rapidly, and to such alarming proportions, has the substitution of strong alcoholic liquors for the harmless light wines of the country grown in France, in recent times, that many prominent publicists, supported by a large number of the leading journals of France, have taken the matter up, and are making a definite and determined fight to arouse public opinion, and force remedial legislation. An organization has been formed, which, in a remarkably short space of time, has been able to open branches in many of the leading cities. The organization is called *"La Ligue Nationale coutre l'alcoolisme,"* and its rapid increase in membership is mute evidence of its need. It is hardly a temperance society, in our sense of the word. It has no total abstinence features, nor prohibition features against drinks containing a small proportion of alcohol, but is organized for the one purpose of combating the increase in the use of strong liquors, which are so rapidly and alarmingly displacing the comparatively harmless light French wines.

The speakers and writers on the subject claim that there is a direct connection between this increase in the consumption of spirituous liquors, and the alarming increase in crime (especially juvenile crime), the serious decrease in the birth rate, and the remarkable number of imbeciles and idiots cared for by the state. M. Georges Maurevert, in the Paris *Journal,* says, "It requires a great deal of interested optimism to maintain that all is for the best in this best of Republics, when each year nearly forty thousand more individuals die than are born; or when the number of serious crimes has increased in an alarmingly short period nearly ninety per cent.; or where the number of lunatics has increased in two decades over one hundred per cent." In that same time, he maintains, the consumption of alcoholic liquors has increased from two quarts per capita to over five quarts; and that to-day there are in France over 500,000 saloons for the sale of strong liquors.

This condition of things is blamed on the politicians, and justly; for, unlike liquor legislation in America, where each state regulates its own liquor traffic, the central government is directly responsible. Here are some astonishing facts. At the last session of the French Chamber, just before the elections of April 26th, in face of the fact that the Minister of Finance reported a deficit in the budget of more than 400 millions of francs, the members, on almost every question, maintained the privileges of the distillers, and refused to place an additional tax, recommended by the Minister of Finance, upon absinthe and other liquors not having a wine base. This additional tax, if passed, besides discouraging alcoholism, would have added ten millions of francs to the treasury. Then the Chamber, by a single vote, abolished all saloon licenses, beginning from January 1, 1915, losing to the treasury 36 millions of francs. These licenses had been in force, and their revenues collected, for years, and were in no sense a new tax. The Minister of Finance had recommended an increase in the cost of the licenses so as to discourage the alarming multiplication of saloons, as well as for the purpose of additional revenue. What is the most astonishing thing about this legislation is the size of the majority by which it was carried, 402 against 96. Even if the recommendations of the Finance Minister were a mere form, and the government were in league with the distillers and saloons, a combination of all the Socialist, Radical, and Republican votes would not account for such a majority. What would account for it? The coming elections, and the sinister power of the liquor interests in controlling votes.

A prominent writer in the *Eclaireur de Nice* says, with a wit born of exasperation, "Between the interests of the country and their own electoral interests, these gentlemen do not hesitate. They consider it as an established fact that the politician, like all monsters, is preserved in alcohol, and that the fumes of alcohol are the constant and natural emanation of stagnant pools." Whether or not the newly elected Chamber will do anything it is hard to say. Certainly the situation gives good cause for alarm, and the prophecy of Lamartine seems in a fair way of fulfilling itself unless something is done. This is what Lamartine said, many years ago, on the question of alcohol: "You will pay in vices, you will pay in police, and in depopulation and crimes seven times more than you would have to pay in foresight and instruction."

Growth in Armaments

The appeal of the conference of the Evangelical churches of Switzerland to their fellow-Christians of other nations, to combat the present portentous militarism and armaments of Europe, and the proposed holding of a Congress of the Churches of Europe, this year, at Berne, is probably, by this time, well known in the

United States. I write of it, however, to emphasize one of the efficient causes (apart from the question of the needs of national defence) of the alarming growth of armaments. In an interview had recently with a retired British naval officer, resident in France, the statement was made by him, that in his long experience, there is usually a large proportion of military and naval officers in a country who, considering war their special business or profession, are always eager for active service. They want war as a man wants to exercise his calling, and prove his efficiency. Then there are the various inventions which they would like to see tried in actual practice, a motive which explains the introduction of French officers and improved guns in the Balkan war, not having a war of their own in which to try them.

This spirit of militarism as a business makes a party of militarism in a country agitating for increase of armaments, and men, and new destructive inventions. Being men of position, and numerous, their influence in the politics of their country is great, and they are not slow to use that influence, and not always in the best way, to gain their object in the form of enormous armaments and standing armies, with the necessary heavy taxes. "Then," continued my informant, "there are the secret understandings between the manufacturers of arms and those who can promote or place orders. As many military and naval men have expenses beyond their incomes, there is always the temptation to unlawful understandings and financial transactions in the interests of armament promoters, such as recently scandalized Germany, and, more recently, Japan. If the use of money has corrupted even the Japanese, with all their intense patriotism, it can well be imagined that the military rings of other leading powers are not far behind in the matter. These two causes, military professionalism, and corrupt money, are a material item, apart from the legitimate one of national defence, in the enormous growth of armaments."

Speaking of Socialism, I am convinced from reading the current speeches of Socialists and studying their programme, that the enormous growth of the party in Europe is due, not nearly so much to the relations between capital and labor, as to the galling burdens of militarism. The questions between capital and labor would logically drive workingmen into labor unions, which need not necessarily be socialistic. What injects the socialistic element is the recognition that their main objective for relief is not capital but the state. The state imposes the high taxes, demands three years military service, and is held largely responsible, rightly or wrongly, for the high cost of living. Socialism furnishes a broad humanitarian basis which can unite men in opposition to this state of things. So we find the labor unions mainly socialistic. And not labor unions only, but great numbers of people of the middle, and even some of the upper, classes who are seeking relief from the same burdens, and think they can find it in Socialism. It is highly significant that the Socialists of the various groups in the new French Chamber number 459, out of a total of 601 deputies. Of course the menace of the growth of Socialism lies in the fact that it is so largely taken up with anti-religious propaganda, but that is a separate question. Socialism is committed to an anti-military programme, and as far as it has the power, makes its policy felt, and that is the point. And it constitutes a strong attraction in the armament-ridden states of Europe.

The Menace of Socialism

It will be remembered that it was the Socialist, Dr. Liebknecht, in the German Reichstag, who unearthed and exposed the recent military scandal in connection with the Krupps. He has returned to the attack in a long and eloquent speech delivered in the Reichstag on May 11th. To the consternation of the Militarists, he brought out one sensational fact after another, showing that the Krupps were part of an international war trust, which controlled all the factories of war material in Germany, and about half of those in Europe outside of Germany; that the Krupps were concealed behind the intermediary Austrian firm at Skoda, but were just as effectively in control. He specified six or seven firms in the combination, and exclaimed, "The massacre among nations is then carefully organized and an international armament trust exists. It has been established that the morale of the Krupp firm is a morale of corruption. The house of Schukort, another branch of the firm, has brought about the corruption in the Japanese navy. You know the scandalous and serious events. The functionaries of the German government, by their negligence, have been a party thereto. Our external affairs are dictated at the desks of the arms factories and the corruption of it smells to heaven. The country has smelled of blood for the last forty-four years, but your noses have lost their sensitiveness."

Some illuminating remarks on modern criticism have been made recently by the well-known reviewer, Pierre d'Arena, in an article in the *Ellaireur de Nice*. He says in part: "While the task of the critic of the theatre is limited to pieces represented, of which the number is relatively limited, literary critics are submerged under a flood of publications. In 1912, the last year of which the statistics are known, there were published in France 12,000 volumes. Of this number 700 fell to me for literary criticism, which to be conscientious, could only be accomplished by reading through them all. No

(*Continued at bottom of next column*)

The Task of the Critic

PROFESSOR SANDAY ANSWERS BISHOP GORE

Oxford Divinity Professor Issues Reply to His Diocesan's Open Letter

GIVES HIS VIEWS ON ENGLISH CHURCH DOCTRINES

The Living Church News Bureau
London, May 19, 1914

THE Rev. Dr. Sanday, Lady Margaret Professor of Divinity and Canon of Christ Church, Oxford, has now put forth a reply to the Bishop of Oxford's open letter, which bears the very personal title of "Bishop Gore's Challenge to Criticism." It was published by Messrs. Longmans on Wednesday last. (6*d*. net.) It will come, perhaps, as a painful shock to some readers of Dr. Sanday's pamphlet that, and as is especially pointed out in a prefatory note, he has in the last two years come to occupy a different position from that apparently held in his published books, and now to range himself openly on the side of "Modernism."

With reference to the Episcopal declaration asked for by the Bishops of Oxford and London, he recognizes that if the Bishops of the Province of Canterbury were to speak in sacred Synod, though he deprecated any such action, it was not to be expected that they should speak otherwise than they have done in their resolutions.

Dr. Sanday confines his reply to the first matter dealt with in the Bishop of Oxford's letter, that of Neologian Criticism, and with the Bishop's hostile position he strongly and seriously disagrees. The first division of his reply is concerned with the Bishop's charge of "insincerity" against the rationalizing clergy, and he thinks this charge wholly breaks down. He does not consider that the Bishop has at all thought out the question of the relation of the clergy to the Creeds. Dr. Sanday here affirms the familiar Latitudinarian sophism: Their recitation of the Creeds in public worship is a corporate act which must be broad and comprehensive, and cannot be made to serve at the same time as an expression of their individual belief. And then the Creeds composed so many centuries ago cannot possibly express with literal exactitude the modern mind.

Under the second division, which is concerned with the Bishop's views in regard to Old Testament criticism, it is urged that the reserves by which the Bishop seeks to vindicate his own case also break down. This may be said to be the only strong point in the Professor's reply.

In the third division Dr. Sanday plainly states his own position in regard to the four counts mentioned by the Bishop wherein these men hold and teach false, pernicious, and essentially heretical opinions: viz., the so-called "nature miracles" of our Divine Lord, His Virgin Birth, His Bodily Resurrection, and His Infallibility. The Professor, as a Neologian critic, rejects the miracles as being performed exactly as they are described in the New Testament. It is more probable, he thinks, they were attributed to our Lord by the "imagination of the Early Church." It is not necessary, in his opinion, to accept the miraculous fact of the Virgin Birth in order to believe that the Holy Babe of Mary was Divine. Further, no coherent and consistent view can be worked out by his mind as to the nature of our Lord's Risen Body; all that can be proved is that the Risen Lord was "Spirit." With regard to Christ's infallibility, we are here told that the knowledge He "assumed" would be better described as "relative than absolute."

In the fourth part of his reply Dr. Sanday makes a confession of his faith in this connection, and a lamentable deficient one indeed from an Oxford Divinity Professor:

"I would ask leave to affirm once more my entire and strong belief in the central reality of the Supernatural Birth and the Supernatural Resurrection. No one believes in these things more strongly than I at least wish to believe in them. . . . But I must in candor add that, although I believe emphatically in a Supernatural Birth and a Supernatural Resurrection, and in all that follows from these beliefs, I know that it is not all that the Church of the past has believed. I must not blink this fact. I hope that I believe all that the Church's faith has stood for; but I could not, as at present advised, commit myself to it as literal fact."

Dr. Sanday declares, in conclusion, that if it is said that what he has written is "Modernism," he would reply that he emphatically and hopefully believes that a "sound and right Modernism" is really possible.

J. G. HALL.

USE OF ALCOHOLIC LIQUOR SPREADING IN FRANCE

(*Continued from previous column*)

tyrant has ever imagined inflicting such punishment. From whence it is necessary to conclude that literary criticism is less seriously done than theatrical. What can we conclude from all this? I am sorry to have to say it, but the conclusion is certain, that true criticism, impartial and complete, does not exist any longer. We have nothing more than a parody; and that parody adapts itself more and more to modern methods of fame; the paid advertisement."

WILLIAM E. NIES.

ENGLISH THEOLOGICAL CONTROVERSY

The Church's Faith in Our Lord's Bodily Resurrection

DR. KIRSOPP LAKE'S BOOK BASIS OF THE ARGUMENT

The Living Church News Bureau
London, May 19, 1914

THERE has arisen a controversy between Professor Kirsopp Lake and the Bishop of Gloucester (Dr. Gibson) on the Church's faith in our Lord's "Bodily Resurrection." The *Times* newspaper has published a copy of a letter which Professor Lake wrote from Leyden and sent to the Bishop of Gloucester, in relation to an attack which the Bishop made upon him in the Upper House of Canterbury Convocation, at its recent session, in connection with the Latitudinarian memorial of the so-called Churchmen's Union. In his speech in the Upper House the Bishop was reported in the *Guardian* to have spoken as follows concerning this Professor:

"He noticed that among signatories to the memorial from the Churchmen's Union there was one from a clergyman in the Church of England who held no preferment in the Church to-day, but who had published a volume on the Resurrection, in which he asserted in most explicit terms that he did not believe in the bodily Resurrection in any sense at all. He was referring to Dr. Kirsopp Lake. The memorialists asserted without reserve their belief in the Resurrection of our Lord. Was that compatible with the conclusions of the gentleman in question, and did there not arise that question of the sacredness of human words of which the Bishop of Ely had spoken? It was certainly calculated to be misunderstood and was gravely misleading."

In his letter the Professor told the Bishop that if he would look at his book on the Resurrection "you will find that it does not deny the resurrection of a spiritual body, but maintains that a resurrection or resuscitation of the flesh and blood of our Lord was not held by St. Paul." If, he added, "you take 'bodily' to mean 'flesh and blood' your accusation that I deny this is correct." The Professor challenged the Bishop to be prepared with some serious justification of his language towards him.

The Bishop of Gloucester, in his reply to Professor Lake in the *Times*, says he cannot see that he has in any way misrepresented him. Judging by his book, what he means by "resurrection" is merely (in his own words) "the manifestation of a surviving personality." He quotes him to this effect on pages 265 and 274 of his book. Further, it is clear, says the Bishop, that Dr. Lake does not mean by "resurrection" all that St. Paul meant, for he says in his book (p. 242) that "the affirmation of the belief that the Resurrection implies the resurrection of the body in such a manner as to remove all traces of it from the tomb . . . was undoubtedly made by most early Christians—*almost certainly by St. Paul*" (the italics are the Bishop's), whereas he himself appears to hold that our Saviour's Body "saw corruption," as the bodies of mankind in general do. It is only then, continues the Bishop of Gloucester, "by what will appear to many persons a serious misuse of terms that he can be said to believe in the Resurrection of our Lord, for the meaning he gives to the term is certainly not the ordinary one attached to it."

The Bishop finds it, therefore, very difficult to understand how Professor Lake can say in the memorial to which he has attached his name that he believes without reserve in our Lord's Resurrection. The Bishop concludes by saying that if any others of the signatories to the memorial share Professor Lake's views, "my criticism would, of course, refer to them as well as to him."

J. G. HALL.

THE BISHOP OF MOMBASA OBJECTS

Dr. Peel Denies Allegations of the Bishop of Zanzibar

DR. WESTON REPLIES TO DR. PEEL'S LETTER TO THE PRIMATE

The Living Church News Bureau
London, May 19, 1914

THE Bishop of Mombasa has written to the Archbishop of Canterbury, calling attention to statements made in published letters of the Bishop of Zanzibar reflecting upon himself and the administration of his diocese. He replies to Dr. Weston's charge that by his official conduct the Church was asked to deny the doctrine of absolution. He admits he does deny Sacramental Confession, but that in his diocese there is no denial of the teaching of the Prayer Book on the subject. Continuing, he says:

"Repeated and periodical visits of Bishop, Archdeacons, and clergy of U. M. C. A. (Zanzibar mission) during the last ten or more years to British East Africa, accompanied with visitation of Zanzibar Christians and, on occasion, administration of the Holy Communion in private, in church and house, led me, finally, about two years ago, to write courteously to Bishop Weston to emphasize my fears that the repeated visits were connected with 'confession' as a thing required before the partaking of the Lord's Supper, and also to firmly state my objections to such a practice in the diocese of Mombasa."

In the course of his letter Dr. Peel also deals with Dr. Weston's accusation that in the diocese of Mombasa there has been something "little short of religious persecution of Zanzibar Christians." He declares he knows no instance where a person has been warned that the practice of making the sign of the Cross must be surrendered in order to further partaking of the Holy Communion.

The Bishop of Zanzibar writes to the *Times* to say that in the extracts from the Bishop of Mombasa's letter to the Primate published in its columns, there are certain statements which must be contradicted at once to prevent misconceptions in the public mind:

(1) Since I have been Bishop of Zanzibar no one has gone from my diocese to minister in the Mombasa diocese at my orders. Nor have I myself ever ministered in that diocese, or even slept a night within its boundaries.

(2) One of my priests once ministered in that diocese without Dr. Peel's leave; and when Dr. Peel reported it to me I offered a most ample apology, which I believed until to-day that he had accepted.

* * * * * * *

(4) The ignorance of Dr. Peel of the persecution of Zanzibar Christians does not make that persecution less of a fact. And I desire to reiterate my statements of fact.

(5) Dr. Peel's words, quoted by you, about Absolution do not meet my charge that in the diocese of Mombasa the Rite of Absolution as understood in the Catholic Church of Christ is not ministered.

The Bishop adds that no doubt there would be more to say when he had seen the whole letter of his brother Bishop.

J. G. HALL.

THE CHICHESTER (ENGLAND) DIOCESAN SYNOD

First Gathering of Clergy and Laity in Seven Hundred Years

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, May 19, 1914

THE Chicester diocesan synod, consisting of both clerical and lay representatives, has just been held in Brighton. It is the first which has been convened for seven hundred years. The principal subject was "The Unity of Christendom," which was introduced by the Bishop Suffragan of Lewes. There was a keen debate, and at the close the Bishop of Chicester promulgated the following constitution, the members of the synod all standing:

"Forasmuch as the unity of Christendom is not only a matter of gravest importance but also is grievously hindered by the unhappy divisions between Christian bodies, this Synod solemnly records its approval of the statement of essentials set forth by the Lambeth Conference of 1888.

"And furthermore this Synod is of opinion that whenever possible steps should be taken under duly constituted authority to reduce division and to promote unity, and that these steps must be guided by the recognized authorities of the various branches of our Communion in accordance with the suggestion of the Lambeth Conference of 1897."

In this connection it may be well to give here the notable utterance of the Bishop of Bombay to his diocese in last month's *Diocesan Record*. His Lordship (Dr. Palmer) stated definitely and distinctly that:

"We Churchmen will remain unalterably firm in our belief that the Episcopate was begun and maintained by the inspiration of the Holy Spirit, and that the Succession is an essential element in the idea of the Episcopate, and that the Episcopate and the Succession are parts of our heritage which we may not barter away for any proposed gain or unity or efficiency or economy."

There has recently taken place in the chapel of St. Anselm's

House, Cambridge, the first celebration of the Holy Eucharist since the removal of the House to a new building. The altar was first blessed by the Rt. Rev. Dr. Richardson, formerly Bishop of Zanzibar. St. Anselm's, both as a home of study and a place of resort for members of the university, is said to have more than justified its existence. Father Waggett, S.S.J.E., has been living there, I believe, since its establishment some years ago.

First Service in New Chapel

The Home Secretary (Mr. McKenna) has been asked in the House of Commons in regard to the statement, reported in the *Times*, that both he and the Under Secretary had stated to a member of the London diocesan conference (Rev. Mr. Lacey) that the provisions of the Welsh Bill excluding the Welsh Bishops from convocation, if resisted, would inevitably become a dead letter. His answer was that it was Mr. Lacey's assumption, and not his statement. And Mr. Lacey writes that what he said in the conference had been misunderstood.

Home Secretary Corrects Statement

A "windfall" of between £1,400 and £1,500 has just been put in the possession of the Rev. F. N. Lawson, vicar of Pershore, Worcestershire, by order of the Vice-Chancellor of the Lancashire chancery court, sitting at Manchester. In 1832 there were paid to the credit of the vicar's grandfather in the Manchester and Liverpool District Bank two sums, amounting to £220, from a bankrupt estate. The money and its accumulations were overlooked until investigations set on foot by the bank disclosed the facts.

Vicar of Pershore's "Windfall"

The Rev. Dr. Barnes, Hulsean Professor of Divinity at Cambridge, writes to the press to deny that he was among the signatories to the C. U. Memorial presented to the Canterbury Upper House on April 28th. He was invited to sign and he refused. He could not attach his signature to section iv. J. G. HALL.

Did Not Sign Memorial

MISSIONARY BULLETIN FOR MAY

NEW YORK, May 25, 1914

THE decrease of $73,299.24 reported last month, as we then ventured to foreshadow, is not now as large, for on the first of May it stood at $62,885.05. This present decrease of $62,885.05 is largely due to the fact that Easter last year was on March 23rd, while this year it fell on April 12th. This means that last year from Easter to May 1st there was a period of thirty-eight days in which was received the many, many gifts which always come after that festival, while this year the period has been only eighteen days. Hence the above large apparent decrease. But by making the proper allowances for this difference of time, the actual condition appears to be, not a decrease, but an increase of $23,199.18.

Contributing Parishes 1914	4,244
Contributing Parishes 1913	4,640
Decrease	396
Parishes completing Apportionment 1914	991
Parishes completing Apportionment 1913	1,145
Decrease	154
Dioceses and Missionary Districts completing Apportionment 1914	2
Dioceses and Missionary Districts completing Apportionment 1913	None

We often wish we had the time personally to write a word of gratitude and appreciation to each contributor, to each rector, and to each parish treasurer. A simple receipt seems so cold, so unsympathetic, when we know that oftentimes the soul of the giver accompanies the offering. So we long to do this thing always; sometimes we do, of course; but because of their great number—since Easter the daily average has been about four hundred letters, and thank God for that—it is manifestly an impossibility. Though we do not answer as we would, please believe that our gratitude is none the less sincere.

Very truly yours,

GEORGE GORDON KING, *Treasurer.*

BE CONTENT to go on quietly. When you discover somewhat in yourself which is earthly and imperfect, be patient while you strive to cast it out. Your perceptions will grow—at first God will show you very obvious stumbling blocks—be diligent in clearing these away, and do not aim at heights to which you are not yet equal. Leave all to God, and while you earnestly desire that He would purify your intention, and seek to work with Him to that end, be satisfied with the gradual progress He sets before you; and remember that He often works in ways unseen by us.—*Jean Nicolas Grou*

CHURCHYARD CROSS DEDICATED AT TRINITY CHURCH

Notable Monument Stands Alongside the Church

ENGLISH VISITOR TELLS OF PARISH FROM WHENCE THE PILGRIMS CAME

New York Office of The Living Church
37 East 28th St.
New York, June 1, 1914

IMPRESSIVE services shortly before noon on May 30th, Memorial Day, marked the dedication of the large churchyard cross which has been presented to Trinity Church by Mrs. M. Orme Wilson in memory of her mother, Mrs. William Astor. The cross, which has just been placed on the north side of Trinity churchyard, has been pronounced by many critics to be one of the finest examples of religious art in this country. The design was prepared by Thomas Nash and approved by Mrs. Wilson and Trinity's vestry over a year ago. It has been in the hands of sculptors ever since. The cross is about thirty-six feet in height with granite steps.

Concerning this handsome memorial, Dr. William T. Manning, rector of Trinity Church said:

"The opinion has been expressed by some of those most competent to judge, that the erection of this Cross in the important position which it is to occupy will mark a step forward in the progress of religious art in this country.

"It is most appropriate that this striking symbol of the Christian religion should be lifted up beside the Mother Church in the midst of the eager crowds and the great business interests in the lower part of the city. It will give its message every hour in the day to the hundreds of people who enter the churchyard and to the throngs who pass by on the street.

"This beautiful structure as a whole will speak of the close relation between the Jewish and the Christian religions. It will remind us that we all worship the God of Abraham, that the psalms of the Old and the songs of the New Testament are lifted up to the same God and Father of us all. It will show us the religion of the Old Testament preparing the way for, leading up into, finding its perfect fulfilment and expression in, the Gospel of Christ, the Messiah, the Eternal Son of God."

The Rev. W. Miller Reid, vicar of Immingham, Lincolnshire, England, is in America in response to a new interest here on the part of descendants of the Pilgrim fathers because of changed conditions surrounding old St. Andrew's Church on the banks of the river Humber in Lincolnshire. It was from these banks, and in sight of old St. Andrew's, that the second attempt of the future Pilgrims to get out of England was partially successful. It may be said to have been sadly successful, for many women and children were left behind, the men sailing away without them, and some of these found shelter in old St. Andrew's Church. There were centuries when Immingham parish and church were almost abandoned, but within the past five years railroad docks have been built at this point, and from the historic shores shipping now goes to and from all parts of the world. Full services have been inaugurated in old St. Andrew's, and large congregations of working men and women attend. The church is of Norman origin and in a sad state of ill repair. Bishop Lawrence of Massachusetts, Dr. Cogswell of Cambridge, a relative of the vicar of St. Andrew's of the same name, who served for forty years, and others have taken interest in the St. Andrew's restoration fund. Hence the present visit of the Immingham vicar. A window bearing a life size figure of Bishop Seabury has been provided as part of the restoration.

To Restore Immingham Church

GENERAL SEMINARY COMMENCEMENT

New York Office of The Living Church
37 East 28th St.
New York, June 1, 1914

BEAUTIFUL weather prevailed last week until the last event in commencement week at the General Seminary had been closed, and then a heavy rain, lightning, and thunder storm came about 3 o'clock on Wednesday afternoon.

Bishop Lines of Newark preached the baccalaureate sermon in the Chapel of the Good Shepherd on Monday night. Previously the Dean gave a reception to the senior or graduating class, trustees, faculty, and invited guests. On Tuesday morning the associate alumni had its annual meeting in Sherred Hall, the Rev. Dr. J. Nevett Steele presiding. All the officers were reëlected. To fill vacancies, the Rev. Dr. Frank B. Reazor was elected as vice-president, and the Rev. Albert L. Longley was made a member of the executive committee. Encouraging reports were made on the building fund and the mode of in-

(*Continued on next page*)

PHILADELPHIA CITY MISSION WOULD CO-ORDINATE CHARITIES

Important Suggestions Given by Letter

HOW MISS SHIPPEN DETERMINED HER BENEFACTIONS

The Living Church News Bureau
Philadelphia, June 1, 1914

THE Rev. H. Cresson McHenry, acting superintendent of the City Mission, is sending a letter to all the clergy of the diocese inviting them to bring their parishes into closer relation with the City Mission. The charitable work of the city has been conducted by several independent organizations, and each parish of the Church has had an independent relation to the poor. In consequence the work has been duplicated. This appeal from the City Mission is in the direction of coöperation. The letter calls attention to the James C. Smith Memorial Home, at Oakbourne, for sick and convalescent white women, and the Home for Consumptives at Chestnut Hill. An invitation is extended to the clergy to send applicants for care such as these homes can give to the City Mission and the assurance is given that they will be cared for free. The letter also reminds the clergy of the great waste from giving to beggars. The mission has a complete card catalogue of thousands of cases to which they can refer and determine the worthiness of the applicant. By having the clergy of the city refer all beggars to the mission a record can soon be established and this duplicating be prevented. The letter refers to an employment bureau which has been conducted with great success by the mission for some years. All the clergy are invited to send members of their parishes and others to this bureau. The mission invites the clergy to call upon it when they are in need of help of a clerical character, and promises to care for all cases referred to it. This provides a way for many of the clergy who have conflicting engagements to care for funerals, baptisms, or sick calls. The aim of the present administration is to make the mission an auxiliary to the great work of the Church in the city. This, we believe, is in accord with the wishes of the Bishop.

A Novel Will

Miss Elizabeth Swift Shippen adopted a rather novel plan for distributing her estate. Miss Shippen had been a resident of this city for some years and died in Atlantic City last week. During the latter years of her life she made a study of the various charitable institutions and colleges through their letters of appeals and reports. As a result her estate valued at about $2,000,000 has been devised to those which she considered most worthy and needy. The University of Pennsylvania and Bryn Mawr College will receive most substantial aid. The money left to these institutions is for the most part to be used for scholarships. Among the charitable institutions, those in the Church benefiting by the will are Christ Church Hospital, Churchmen's Missionary Association for Seamen of the Port of Pennsylvania, St. Peter's House of St. Peter's Church, Home for Incurables, Home of the Merciful Saviour, Hospital of the Protestant Episcopal Church in Philadelphia, House of St. Michael and All Angels for Crippled Children, and other Church institutions about the city. In all Miss Shippen has named about seventy-five institutions and churches. This action on the part of Miss Shippen came as a surprise to all those who are benefited. She was not known in person to many of them, and it is said that excepting through the knowledge gained by means of the reports, Miss Shippen was not acquainted with the institutions.

Graduation at the Deaconess' Home

At the graduation in the Deaconess' Home, six young women received their diplomas. The exercises took place in the Church House and Bishop Rhinelander awarded the diplomas. It is reported that the graduates will go into the following fields: Miss Flora Walker, to China; Miss Marian Aves, to Mexico; Miss Mary Bond, to New York; Miss Virginia Haiste, to China; Miss Harriett Jacob, to Canada, and Miss Ethel Perry, to home missionary work.

Conference of the G. F. S.

"The Girls' Friendly Society in Practice and Theory," will be the subject of one of the classes at the Cathedral Conference to be held in New York June 8-13. It will be conducted by Mrs. H. C. Bolton of Washington, and in view of the demand an all sides for more associates, it is earnestly hoped that younger Churchwomen will avail themselves of this opportunity to learn about the Girls' Friendly Society.

Sexton Honored

Quite a tribute was paid last Tuesday evening, to Mr. David Head, who has served old Christ Church as sexton for thirty years. He was the honored guest at a testimonial reception given by the members of the parish in the Neighborhood House. The rector, the Rev. Louis C. Washburn, D.D., congratulated Mr. Head upon his long and faithful service, and gave him a substantial check on behalf of the congregation. The Rev. R. Heber Barnes and two of the prominent members of the vestry also spoke in congratulatory terms. Mr. Head replied and spoke of one feature of the work there; the ringing of the bells. This is one of the two or three parish churches in this country where the bells are rung instead of chimed.

South Philadelphia Convocation

At the meeting of the South Philadelphia convocation the Rev. Floyd W. Tomkins, D.D., was elected Dean. The Rev. H. Cresson McHenry was reëlected secretary. Other officers were reëlected and reappointed. As in all the other convocations the chief topic of interest was the new apportionment for the diocesan work. The usual appropriations of $1,000 to the mission of St. John the Evangelist, and $500 to San Sauveur were made. The convocation decided to ask the Board of Missions to deduct its proportion of appropriation to the foreign work from the amount given by the Board. That allows the convocation $500 for its own work after the deduction of $3,500.

The students in the University have shown a remarkable spirit in the raising of a fund which is to be devoted to sending a number of their fellow students for a vacation this summer. This fund has been raised entirely among themselves; they refused all outside aid.

The Rev. Dr. Richardson, rector of St. James Church, is convalescing from a long illness. He has returned to his home, but will be confined to the bed for some weeks.

The father of the Rev. Charles Henry Arndt, rector of Christ Church, Germantown, passed to his rest last week. Since his retirement from business, Mr. Arndt has made his home in the rectory.

GENERAL SEMINARY COMMENCEMENT

(*Continued from previous page*)

creasing interest among the alumni in their *alma mater*. Plans were adopted for giving opportunity to alumni, far and near, to make nominations for three Seminary trustees to be elected annually by the alumni.

Tuesday afternoon and evening were spent by graduates in attending class reunions. The class of 1889 had a most enjoyable meeting. It is purposed to designate Tuesday in commencement week as Alumni Day, and set it apart for the annual meeting and class reunions.

On Wednesday morning, commencement exercises were held in the chapel, the Bishop of Newark presiding. The Bishop of Aberdeen, with his chaplain, the Rev. Dr. Biggs, were in procession, and his Lordship made a felicitous address. Dr. Burch, Bishop Suffragan of New York, addressed the graduating class. Dean Robbins conferred the degrees of B.D. on four candidates present, and the same degree was conferred *in absentia* on five others. No D.D. degrees were conferred. The essays were "The Country Parson," by Miles Lowell Yates, and "Prayer," by Stanley Matthews Cleveland.

The names of the graduates and their home dioceses are as follows: Shelton Hale Bishop, B.A., New York; George Burgess, B.A., Long Island; Stanley Matthews Cleveland, B.A., Southern Ohio; Francis James Meadows Cotter, Albany; Percy Glover Cotton, B.A., Nova Scotia; Mearl Kenneth Crawford, Los Angeles; Claude Crookston, Fond du Lac; Gilbert Sterling Bancroft Darlington, B.A., Harrisburg; Edward Henry Eckel, Jr., B.A., Western Missouri; Charles Eduard Eder, B.A., New Jersey; R. S. Flockhart, Kansas; LeRoy Eltringham, Bethlehem; John Lyon Hatfield, M.A., Central New York; Robert Bines Woodward Hutt, M.A., Pennsylvania; Edmund Randolph Laine, Jr., B. A., Western Massachusetts; John Archibald McNulty, Newark; John Goodridge Martin, B.A., Newark; Roy Wallace Mason, Milwaukee; Raymond Wright Masters, B.A., Long Island; Frank Hobart Millett, B.A., Milwaukee; John Frederick Morris, B.A., Montreal; George Stuart Mullen, Long Island; Werner Frederick Rennenberg, Kentucky; Harry Lee Rice, Newark; John Nathaniel Samuels-Belboder, New York; Lewis Burleigh Sheen, Bethlehem; William Tinsley Sherwood, B.A., Western New York; Elwyn Henry Spear, Ph.D., Central New York; Sterling John Talbot, Los Angeles; Alfred William Treen, Maine; Vedder Van Dyck, Newark; Robert Williams, Southern Ohio; Matthew Norman Wilson, Sierra Leone, Africa; Charles Edgar Wood, Maine; Horace Wyndome Wood, B.A., Indianapolis; Miles Lowell Yates, B.A., Albany.

GOD calls us to duty, and the only right answer is obedience. If it can be glad and willing and loving obedience, happy are we; but, in any case, whether we ourselves get enjoyment and blessing from the task or not, the call must be obeyed. The will of God must be done for the sake of God, not for the sake of ourselves. Undertake the duty, and step by step God will provide the disposition. We can at least obey. Ideal obedience includes the whole will and the whole heart. We cannot begin with that. But we can begin with what we have. God calls. It is better to obey blunderingly than not to obey at all.—*George Hodges.*

CHICAGO NOTES

The Living Church News Bureau
Chicago, June 1, 1914

THE Rev. Charles E. Deuel, D.D., who for the past eleven years has been rector of the Church of the Atonement, Edgewater, and who has just accepted a call to the rectorship of Trinity Church, Santa Barbara, Cal., was tendered a luncheon in the parish house of the Church of the Atonement, by his Woman's Bible class, on Monday, May 25th, which was attended by about twenty-five of the clergy of the city and suburbs, including Bishop Toll, who presided as toastmaster. Addresses were made by a number of the clergy, including Bishop Toll, the Rev. R. H. F. Gairdner, the Rev. Dr. J. H. Hopkins, the Rev. George Craig Stewart, the Rev. Dr. Page, and the Rev. L. F. Potter. Universal regret at losing Dr. Deuel from the diocese, and strong tributes of regard and appreciation were the burden of these addresses. Dr. Deuel paid a high tribute to his Chicago friends, in his response.

Dr. Deuel will leave Chicago probably about June 15th, his family being already in Santa Barbara. His Chicago parish, which numbered 245 communicants ten years ago, now numbers about 600. The church, which is of unusual beauty, has been enlarged and has been consecrated. The parish house is one of the handsomest and most complete in the diocese.

Sunday School Mass Meetings

The Sunday school missionary mass meetings on Expectation Sunday, May 24th, at St. James', Grace, and the Church of the Epiphany, were attended by about one thousand officers, teachers, pupils, and friends of the Sunday schools, and were addressed as announced last week, the Rev. Dr. J. H. Hopkins speaking at St. James' to the North Shore Sunday schools, the Rev. R. H. F. Gairdner speaking at Grace, for the South Side, and the Rev. George Craig Stewart speaking at Epiphany, for the West Side. The attendance at Grace Church was the largest, being about five hundred, while about two hundred and fifty assembled at Epiphany, and about two hundred and fifty also at St. James'. The returns of offerings from the Lenten mite boxes were incomplete in each instance, but the twelve schools attending at the North Side rally reported over $1,100, the twelve or fourteen schools from the South Side at Grace Church reporting some $800, and the West Side schools at Epiphany reporting about $600. These figures will be largely increased when the returns are all published by the Church Missions House. These first Chicago rallies were successful, and will be much better attended another year. The day was warm and windy, and in the morning it was threatening. The diocesan Board of Religious Education is encouraged by the result, and the one thousand Sunday school children and workers who participated are realizing the satisfaction of having established a new departure in the expanding work of our diocese.

For a New Church Club

A preliminary meeting looking to the organization of a Church Club for the parishes of the Fox River Valley was held at Elgin, on May 20th. Fifty-six laymen from Aurora, Batavia, St. Charles, Geneva, Dundee, and Elgin met at dinner, after which the Rev. J. S. Stone, D.D., rector of St. James' Church, Chicago, spoke on "The Loyal Layman," and Mr. F. G. Adamson of Aurora spoke on "The Layman's Opportunity." A committee was appointed to present plans for a permanent organization at a subsequent meeting to be held at Aurora early in the fall.

DEATH OF BISHOP SCADDING

IN a part of last week's edition was briefly related the fact of the death of the Rt. Rev. Charles Scadding, D.D., Bishop of Oregon, which occurred, after a short illness, early on the morning of May 26th. The Bishop was present at the diocesan convention, but shortly afterward succumbed to an attack of pleurisy which was followed by pneumonia. The funeral was held on the 30th.

RT. REV. CHAS. SCADDING, D.D.
Late Bishop of Oregon

The Rt. Rev. Charles Scadding, D.D., was born in Toronto, Canada, November 25, 1861. He was graduated at Trinity College in that city with the degree of A.B. in 1885, and was ordained deacon in the same year, and priest in the year following, by the Bishop of Toronto. Shortly after his ordination to the priesthood he entered the clergy staff of St. George's Church, New York, where he served until 1890. He was then rector of Grace Church, Middletown, N. Y., 1890-91, of Trinity Church, Toledo, Ohio, 1891-96, and of Emmanuel Church, La Grange, Ill., 1896-1906. He spent a season in England as Deputation Lecturer for the S. P. G., giving a lecture on the Church in America which was illustrated with lantern slides, and which aroused a good deal of enthusiasm. He was consecrated Bishop of Oregon in 1906, and entered enthusiastically upon the missionary work of his new diocese in which he has been very successful. Bishop Scadding was the author of several books of popular instruction, chief of which is *Plain Answers to Plain Questions*, an admirable handbook for laymen, and a little souvenir for Confirmation candidates entitled *Dost Thou Believe?*

DEATH OF THE REV. S. H. BISHOP

NEW YORK, June 1, 1914

THE Rev. Samuel Henry Bishop, widely known as the Secretary and General Agent of the American Church Institute for Negroes, died in St. Luke's Hospital, New York City, on Saturday afternoon, May 30th.

Mr. Bishop was born in Williston, Vt., fifty-one years ago. He was graduated at the University of Vermont, and took the course at the Union Theological Seminary, New York City. He was ordained as deacon and as priest in 1891, by Bishop H. C. Potter, and served as assistant to the Rev. Arthur Brooks, D.D., at the Church of the Incarnation from 1891 to 1892; as assistant to the Rev. Dr. Heber Newton at All Souls' Church from 1892 to 1893, and as rector of St. Andrew's Church, South Orange, N. J., from 1893 to 1897. He was also rector of St. Stephen's Church, Colorado Springs.

The funeral service was held at the Cathedral of St. John the Divine, on Monday afternoon, June 1st. Interment private.

HELP NEEDED AT BONTOK, IN THE PHILIPPINES

A LETTER from Bishop Brent, written during a recent visit to Bontok, tells of the critical situation there, and asks urgently that a priest and a layman be secured immediately for this station.

Bontok is the Igorot capital and the avenue of development toward the north. The Church's work was established about ten years ago. Some of the earlier converts are now engaged in missionary work. The mission plant, worth about $20,000, has a good site and is adequate for present needs. The present staff consists of one priest and two women workers.

Government officials believe in the possibilities of the Igorots. One of the wisest of them said recently: "The younger generation no longer believe in the Igorot traditions, but the new thought has not yet gripped them sufficiently to enable them to control public sentiment. This is the moment above all others when the strongest influences for good should be brought to bear upon them."

For several years the Church worked alone among the Bontok Igorots. Then the Romanists established a mission and have introduced a competitive spirit which has weakened our work to some extent. The head of the Roman mission has openly declared his intention of doing what he can to undermine our work. He recently inherited a considerable sum of money and is spending it freely. The Roman mission has a good staff of clergy and sisters. Such antagonism is of course absurd in the face of the great mass of unconverted paganism. There is abundant opportunity for both missions.

Bishop Brent says that the Rev. E. A. Sibley, who has served five years at Bontok, is loved and respected by everybody, but he must have an associate—"a strong priest with pioneer spirit, experience enough to enable him to grip the situation without delay, and aggressive purpose. . . . He ought to be a man of advanced type; there should be no difference in teaching and ritual between our various mission stations among these simple people." If he has had experience in work among boys and is a good disciplinarian, so much the better.

Bishop Brent desires a layman for work among the boys. The relation of the mission to the public school in Bontok is excellent. There is no thought of competing with it. A boys' dormitory is being built in connection with the mission, for boys attending school. They will live here rather than in their own homes. This plan is in accordance with Igorot practice. The children of a family rarely sleep at home. Each ward of an Igorot town has its sleeping house for boys and another for girls.

In the absence of the Rev. E. A. Sibley on furlough, Bishop Brent plans to spend most of the summer at Bontok, in personal charge of the mission. He is convinced that unless reinforcements are speedily secured, the mission must be abandoned. The alternatives are "aggressive advance or abandonment. In coming here I am sacrificing other interests, but this situation is so grave as to require it."

Diocesan Conventions

OF the diocesan conventions reported in this issue, and the events connected with them, perhaps the most notable is the consecration of Calvary Church, Pittsburgh, and the dedication of a tablet in memory of Bishop Kerfoot at Trinity Church in the same city. Of legislation there continues to be comparatively little of more than local interest, and all the dioceses reported accepted their rightful place in the Provincial system; SOUTHERN VIRGINIA making the condition that it could withdraw, and MISSOURI having considerable contest over the question. In NEWARK it was decided that a special convention be held in the fall to elect a Suffragan Bishop. ATLANTA adopted new legislation relating to the Cathedral system. KANSAS passed notable resolutions making suggestions to their State Text Book Commission in regard to the treatment of historical questions concerning the Church of England.

PITTSBURGH

TWO events of great interest transpired in connection with the diocesan convention, although apart from it. One was the consecration of Calvary Church, Pittsburgh, a magnificent triumph of architecture, which is reported in another place. The other was the dedication of the tablet in memory of Bishop Kerfoot in Trinity Church, in accordance with an order taken at the previous convention. There was no legislation of great importance at the convention.

In his address, the Bishop drew attention to the widespread criticism of the Church's indifference and inefficiency, but combated that prevalent impression as being the result of ignorance.

Concerning the General Convention, the Bishop drew attention to the Canon on Provinces there adopted, and mentioned a suggestion made in one of the Church papers, that inasmuch as prominent city clergymen are frequently sent to General Convention, the Provincial Synod would give opportunity to gain for the Church the counsel and help of brethren not so conspicuous. He drew attention to the new Table of Lessons, and commended their tentative use by the clergy. He spoke highly of the Church Pension Fund, now incorporated and put into active service under the presidency of the Bishop of Massachusetts.

He also commended to the attention and help of all in the diocese, the sanatorium for tuberculosis at Mt. Alto, where the dioceses of the state are providing for the salary of a chaplain. He commended the Bishop's Extension fund, whereby one hundred or more persons promise to send to the Bishop not oftener than three times a year, five dollars, at the call of the Bishop and the Missionary Board, for extending the work of church building in the missions.

With regard to Cathedrals, the Bishop said:

"The advance in appreciation of the Cathedral idea throughout this American Church is really quite phenomenal. As has been shown on former occasions, there are at present at least forty-five see cities where there are Cathedrals or pro-Cathedrals, and the project is receiving great attention and advancement in Baltimore, Boston, New York, and Washington. I commend to your inelligent consideration the report of our Cathedral committee made last year and printed in the journal. Special attention has been drawn to the matter by gifts recently made of $500,000 each to the Cathedrals in New York and Washington, and by the action of the New York Cathedral chapter in deciding to proceed immediately to complete the nave of the Cathedral, at the cost of several million dollars.

"Inasmuch as I have no reason to suppose that I shall enter into any such heritage in this diocese, I can most unselfishly plead the cause of a Cathedral, because very naturally I am desirous that this diocese shall stand where it rightly belongs in this American Church—in the forefront of those dioceses which are complete and effectively furnished for the great work set before them. Certainly there can be no reason why a project intended only for the advancement of the diocese and the glory of God should not have our constant and increasing interest."

Finally, the Bishop drew atention to the fact that next year the diocese would celebrate the fiftieth anniversary of its organization, and asked that a committee of considerable size be appointed to have the matter in charge, to celebrate the occasion with some measure of ceremonial observance.

The Standing Committee chosen were the Rev. Drs. Hills, Wightman, and Vance, the Rev. W. L. H. Benton; and Messrs. N. P. Hyndman, W. W. McCandless, C. S. Shoemaker, and C. L. Snowdon. After some discussion as to whether the diocese would consent to become part of the Third Province, it was decided to do so, and the Rev. Messrs. Cole, Bigham, Meade, and the Rev. Dr. Vance, and Messrs. C. E. E. Childers, Charles Garland, W. A. Cornelius, and Dr. H. C. Westervelt were elected delegates to the Provincial Synod. The morning of the first day was largely occupied with the presentation of reports and resolutions. The following resolution on the Liquor Question was offered and adopted:

"*Resolved*, That it is the sense of this convention that the present condition of the law of Pennsylvania regulating the liquor traffic is inimical to the public welfare, and that the problem of remedying its defects and making it more responsive to the wishes of the various communities in the state should receive the earnest consideration of the legislature at its coming session."

A resolution was also adopted congratulating the Rev. Dr. Maitland Alexander on his election as Moderator of the General Assembly of the Presbyterian Church, and wishing him well in the name of the diocese.

The Social Service Commission reported through the Rev. Jos. Speers that at various times during the year circulars and letters had been sent to the clergy of the diocese with regard to the liquor traffic, chaplains in the navy, matrons on trains to look after young women travelers, etc. The eugenic certificate gotten out last year for use of the clergy in performing marriages had met with pretty general acceptance, and the commission had room to feel encouraged at progress made.

The committee on the Endowment of the Episcopate reported through its chairman, George C. Burgwin, that donations of about $8,000 had been lately made to the fund, and that a tentative offer good to July 1st of the last $15,000 required to bring up the amount to $100,000 had been made, and the committee was busily at work toward the accomplishment of that end.

The committee on Cathedral reported an increase of interest in the subject, but as yet nothing definite accomplished. The project seemingly most favored at present is the establishment of one of our present churches as a pro-Cathedral, until such time as shall seem to make the project of the erection of a Cathedral feasible.

The treasurer of Diocesan Missions reported an increase in receipts and also in expenditures; no personal appeals sent this conventional year, and an increased balance at the close of the year, amounting to $1,555.55. Balance on hand for mission work among the Jews, $156.22.

Mr. Charles Garland reported for the Central Missionary committee an increase in contributions over the amount received up to this time last year. The Sunday school Lenten mite box offering amounted to almost five thousand dollars, which in many of the smaller places will pay the apportionment of the mission. It is hoped that by September 1st it will be shown that more parishes than usual have completed their apportionment.

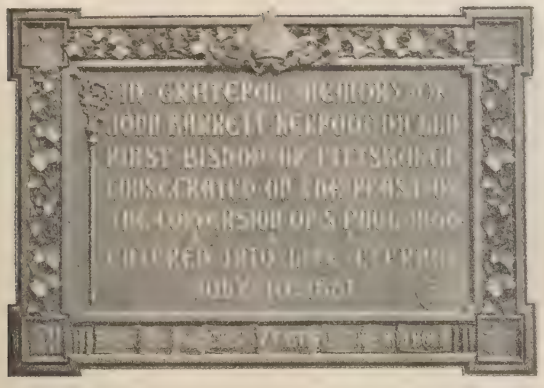
A canon was introduced looking toward a change in the basis of representation in the diocesan convention, whereby the organized missions would send delegates to Convention, and the number of deputies from the larger parishes would be somewhat reduced; but it was not considered favorably.

As in 1915 will occur the fiftieth anniversary of the organization of the diocese, a committee of three clergymen and four laymen was appointed to have the matter of its fitting observance in hand, in conjunction with the Standing Committee of the diocese.

Memorial Tablet Unveiled

On the evening preceding the meeting of the convention, May 26th, the memorial tablet for the Rt. Rev. Dr. John Barrett Kerfoot, first Bishop of the diocese of Pittsburgh, arranged for by the convention of 1913, was unveiled at a special service, in Trinity Church, Pittsburgh, in the presence of a goodly number of the diocesan clergy and a few of the old-time friends of Bishop Kerfoot. In the chancel with the Bishop were the three surviving clergymen who served under Bishop Kerfoot, the Rev. Drs. Norman and Meech, both still in the diocese, and the Rev. J. H. McCandless, of the diocese of Erie. The unveiling of the tablet was by Mr. Reuben Miller, at one time a pupil of Dr. Kerfoot at St. James' College, Maryland, and through all the succeeding forty-nine years of the existence of the diocese of Pittsburgh, a staunch friend of Bishop Kerfoot and his family, and a generous supporter of the Church's work. Bishop Whitehead made the speech of presentation in behalf of the convention, and the Rev. Mr. Travers, rector of Trinity Church, accepted in behalf of the parish. Instead of a memorial sermon being prepared for the occasion, Bishop Whitehead read copious extracts from commemorative services delivered a few months after Bishop Kerfoot's death, by the Rt. Rev. Dr. A. C. Coxe, Bishop of Western New York, and the Rev. Mr. McCandless, one of his surviving presbyters. Miss Christiana Kerfoot, the Bishop's only surviving child,

BISHOP KERFOOT



and Miss Alice Kerfoot, of Chicago, a niece, were in attendance.

The tablet is placed on the chancel wall, near the Bishop's chair, and is of bronze.

NEWARK

THE Bishop made request for the election of a Suffragan Bishop, not at this time, but on call some time during the ensuing year. It was determined that his request be granted, and arrangements for procedure were referred to the Standing Committee and the committee on Finance.

A resolution was adopted, introduced by the Rev. John S. Miller, heartily sympathizing with the Bishop's plans and pledging loyalty to him.

All elections were completed on the first ballot, except three clerical deputies to the Provincial Synod. These were chosen after the second ballot. On motion, the diocese accepted its inclusion in the Second Province without debate or dissent.

Elected officers are: Standing Committee, (Class of 1916) Rev. D. Stuart Hamilton, Rev. John S. Miller, Hon. John R. Emery, Dr. Hamilton W. Mabie; (Class of 1915) Rev. Frederick B. Carter, Rev. Charles T. Walkley, Wm. Read Howe, Esq., Mr. G. Wisner Thorne.

Deputies to Provincial Synod, Rev. James A. McCleary, Rev. Edmund J. Cleveland, Rev. Augustine Elmendorf, Rev. Dr. Edwin A. White, Mr. Arthur E. Barlow, Mr. James Stewart Mackie, Mr. William Fellowes Morgan, Mr. Decatur M. Sawyer.

Board of Missions and Church Extension, (Class of 1917) Rev. William P. Brush, Rev. George D. Hadley, Rev. Frank H. Hallock, Rev. William P. Taylor, Messrs. C. Alfred Burhorn, Francis H. Holmes, Richard Stevens, Richard F. Stevens. (Class of 1915) Mr. J. Clifford Woodhull.

Ecclesiastical Court, (Class of 1920) Rev. Dr. Frank B. Reazor.

Secretary, Rev. John Keller.

Registrar, Rev. Wm. Thomas Lipton.

Treasurer, Colonel Edwin A. Stevens.

The nominees for Provincial Synod not elected, but having the highest number of votes, were designated as supplementary deputies.

The Bishop appointed the following special committees:

On Observance of the Fortieth Anniversary of the Erection of the Diocese, Rev. Dr. Holley, Rev. Charles Douglas, Rev. John Keller, Mr. John A Gifford, Colonel Edwin A. Stevens.

To confer with a similar committee of the diocese of New Jersey in observing the centennial anniversary of the consecration of the first Bishop of New Jersey: Archdeacon McCleary, Rev. Dr. Frank B. Reazor, Rev. Dr. George S. Bennitt, Mr. G. Wisner Thorne, Hon. Richard Wayne Parker, Mr. Wallace M. Scudder.

Bishop Lawrence was introduced to the convention and presented the plans of the Church Pension fund in an interesting address. A committee was appointed to consider the subject and report next year.

Measures were taken to increase the offerings for General Missions, although the diocese has given more than two thousand dollars in excess of the payments up to this time last year.

The convention authorized an apportionment of $800 for the work of the Board of Religious Education, and $200 towards the expenses of a Teachers' Training School.

For the support of the Social Service Commission of the diocese an assessment of $1,200 upon the parishes was authorized.

The Social Service Commission was requested to convey the appreciation of the diocese to a number of business houses which have recently reduced the number of hours of labor for their employees.

The newly elected Standing Committee announced the election of the Rev. D. Stuart Hamilton as president, and the Rev. Frederick B. Carter, secretary.

The resolution on international peace was adopted as follows:

"*Resolved*, That the convention in the diocese of Newark desires to record its sympathy with the efforts now being put forth to secure conditions favorable to permanent peace within the republic of Mexico, and to insure relations of unbroken friendship between the United States and her Southern neighbor. We regard conference between representatives of the nations in the Western Hemisphere as a good promise of that mutual understanding which is the basis of world peace."

CHICAGO

BISHOP ANDERSON, preaching at the opening service at the Cathedral on May 26th, continued the presentation of the theme of unity which he treated of two years ago at the opening of the convention. He elaborated the various principles of Catholicity, and emphasized some aspects of the Faith that are strongly held by the leading groups of Protestants, declaring that unity must include them all, even if amid wide diversity and variety in secondary points as well as, to a certain extent, in methods. The Bishop spoke of the Anglican Church as having "a passion for unity," and gave abundant data for the statement.

The congregation completely filled the Cathedral at this opening service. The full choir was also present, under the direction of Mr. Frank Smith, organist, and the music was excellent, consisting largely of Eyre's Mass in E flat. The chancel was beautifully decorated with palms, and the altar was ablaze with lights.

In his address, which was given in the afternoon, Bishop Anderson reviewed the state of the Church in the diocese, specifying the many encouraging items which are making for progress, as well as pointing out several difficulties. The frequent changes on the part of the clergy were deprecated. The acute situations in Mexico and in Colorado received some telling words, and greetings were extended to the Presbyterian General Assembly, in session in Chicago at the time. The need of deeper spirituality everywhere was described, and attention was called to the forthcoming parochial missions, to be held in many parishes, commencing November 1st, for eight or ten days each. The great importance of occupying the new fields in the suburban parts of Chicago was emphasized. The convention was consulted concerning the European trip proposed by the Commission of Faith and Order, for Bishop Anderson, to occupy four months this summer and fall. Bishop Toll stated that during the past two years he had visited every parish and mission in the diocese at least once. He laid great stress upon the need for greater spiritual earnestness on the part of both clergy and laity.

The number of candidates confirmed during the year was 1,897, against 1,656 last year.

The convention then unanimously hoped that Bishop Anderson would feel that he could take the European trip above mentioned. Following the report of the board of diocesan missions (which showed about $31,000 received and $30,000 expended), pledges were taken for both diocesan and general missions. The result, including supplementary pledges made the next day, was a pledge of $25,076 for diocesan missions and one of $19,832, for general missions, towards the apportionments. These are increased pledges over those of last year. The endowment fund of the diocese now amounts to $104,000. The fund for the Relief of the Widows and Orphans of clergy now assists fifteen beneficiaries, at an annual cost of $6,310. The assets of this fund are $118,532, and have been increased during the past year. The Rev. E. J. Randall reported that the commission on a Diocesan House down-town regarded the project of providing the diocese with such a house as entirely feasible, and the commission was continued for another year.

A telegram announced the sad news of Bishop Scadding's sudden death, and deep sympathy was felt and expressed, he having gone from Chicago, where he was rector at La Grange, to the episcopate of Oregon. The convention was called to prayer.

The Standing Committee was elected as follows: Rev. J. H. Edwards, Rev. Dr. Herman Page, Rev. Dr. P. C. Wolcott; Messrs. G. H. Webster, William Ritchie, and Dr. J. H. Chew. The following were elected as delegates to the Provincial Synod: Very Rev. W. C. De Witt, D.D., Rev. John Henry Hopkins, D.D., Rev. Norman O. Hutton, and Rev. George Craig Stewart; Messrs. E. P. Bailey, C. W. Folds, Hon. Jesse Holdom, and Mr. W. R. Stirling.

At the close of the morning session on the second day, Mr. Monell Sayre gave a remarkable address on the Pensions of Clergy, reviewing the entire history of this theme as studied by the General Convention. It was a most masterly and illuminating address, and made a deep impression on the convention. It was voted to cooperate with the General Convention plan for pensions and a committee was appointed to report next May.

The Committee on Finance reported that the diocesan budget would be about $2,000 less than last year, the amount for the new year being $17,807.50.

On Tuesday evening, May 26th, there was held in the Auditorium Hotel the annual banquet of the Church Club of the diocese, the attendance of club members and of convention delegates and guests reaching nearly 300. Mr. C. W. Folds presided, and the addresses of the evening were by Bishops Anderson and Toll, the Rev. J. M. Robinson of Ireland, Mr. W. S. Powers, formerly president of

the club, and others. The evening was greatly enjoyed by everyone. Special attention was called by Mr. Powers to the work among the colored people of the diocese, at St. Thomas' Church, and to the need of greater interest among Churchmen concerning their responsibility for helping the colored race.

The thirtieth annual meeting of the Chicago branch of the Woman's Auxiliary was held at St. James' Church and parish house, on Thursday. The sermon was preached by the Rev. E. A. Sibley, of Bontoc, Philippine Islands, who is now completing his furlough in Chicago. It was a clear, interesting description of conditions in the Philippines, and of the work being done in all parts of the islands. The open offerings of the morning, amounting to $100, were given to him for his work in Bontoc. The Rev. Dr. Stone gave an address of welcome, at the close of the service. At luncheon which followed, in the parish house, a brief reception to the former presidents of the diocesan branch of the Auxiliary was held. A letter was read from Mrs. Clinton Locke, she being unable to attend, as also were Mrs. Ward and Mrs. D. B. Lyman, both former presidents. Miss Drummond gave an account of the early days of the Auxiliary in Chicago, and Mrs. John Henry Hopkins, who served as diocesan president for the nine years from 1900 to 1909, gave an address telling of a number of points, especially of the origin of the annual collection for the United Offering, which is now so common in many dioceses, but which was first established by the Chicago Auxiliary, at their annual meeting of 1902, and which increased Chicago's United Offering by sixty-five per cent. during that triennium. Adjourning to the church, Bishop Anderson made the address of the afternoon session, telling the principal items about the diocesan convention of the two previous days, noting especially the conditions in the diocesan mission field, the election of deputies for organizing the Fifth Province, and the remarkable plan now being discussed for pensioning the clergy of the Church.

Mrs. Frederick Greely, who has served the diocesan branch as president for the past five years, was unable to accept a reëlection. Mrs. H. B. Butler was accordingly elected diocesan president, and the other diocesan officers were reëlected. Miss Margaret Field of Evanston, was elected assistant corresponding secretary. A new departure was taken in the election of three Directresses, Mrs. George Mason for the North Side branches, Mrs. R. H. Lawrence for the South Side, and Mrs. Belding of Riverside, for the West Side, these new officers to serve as practically diocesan vice-presidents in charge of the branches in their respective districts, under the diocesan president. The attendance, while not a record-breaker, was excellent, numbering about 650, from seventy-three branches, being considerably larger than last year, and including fifteen of the clergy. The year's total in valuation of boxes was $12,398.75, and the grand total of gifts in money and in boxes was $36,536.25. This total, while again not a record-breaker, is larger in both items than last year, the figures then being $11,900 in boxes, and a grand total of $35,988.68, for money and value of boxes.

The United Offering contribution received at the morning service was $1,283. The open offerings, besides the $100 for the work of the Rev. E. A. Sibley, included a gift of $25 for St. Luke's Hospital, Tokyo, and another $25 for the New China fund. The afternoon offering was devoted to the Langdon fund, for work in Alaska. These open offerings were thank-offerings signalizing the thirtieth anniversary of the Chicago Auxiliary.

MINNESOTA

THERE were two exceptionally pleasant features at the council, held last week at the Cathedral in Faribault. One was the presentation by Mr. C. N. Morse of Winona of a check for $10,000, to be added to the endowment of the Aged and Infirm Clergy fund, being a legacy from the late Charles Horton. Although the legacy was subject to an inheritance tax of $500, the estate paid it so that the amount might be unimpaired. The other feature was the offering by the Bishop of a handsome silk banner to the Sunday school making the largest per capita missionary offering, which was awarded to St. Martin's, Fairmont, presenting $2.39 per capita.

There was also the following resolution:

"*Resolved*, That it is the sense of this council of the diocese of Minnesota, that in view of the fact that many dioceses and missionary jurisdictions are not able to pay their missionary apportionment causing a large deficit in the General Missionary Treasury, and in view of the further fact that there is a tendency to increase salaries and salaried positions in work under the control of the General Convention, that it is highly desirable not to increase expenditures in conducting the business of the general Church in its various departments, but rather that rigid economy, where possible, should be exercised in Church administration under the control of the General Convention.

"*Be it further Resolved*, That it is suggested to our delegates to the General Convention and the Provincial Synod that they oppose propositions and plans involving increased expense which must be met by apportionments or assessments levied on the various dioceses and missionary jurisdictions."

In his address, Bishop Edsall spoke of the success of the Go-to-Church-Sunday movement, which he said "was the most sane and effective effort at religious revival which I have ever seen." He gave a number of instances of material growth within the diocese, telling especially of the clubhouse of St. John the Evangelist, St. Paul, the parish house of St. Clement's, the extensive improvements in Wells Memorial House and in All Saints', Minneapolis. In diocesan finances the year has been exceptionally successful; a considerable deficit in the missionary treasury had been largely reduced. He regretted that in general missionary matters the condition was not so favorable. He felt that it was a mistake when the Church was so behind in its missionary obligation for the General Board of Religious Education to take the present time to establish "a central headquarters with salaried officials and the expense of multiplied printing and distribution of literature," but recommended that the diocese pay what was requested of it for the purpose. He referred to the fact that Minnesota is to entertain the General Board of Missions and also the Synod of the Sixth Province, in October next, and laid the foundation for their suitable reception. His report was brief and followed by a report of the Bishop Suffragan.

The Bishop appointed as Dean of the Faribault convocation, Rt. Rev. F. A. McElwain, D.D.; for St. Paul, Rev. A. G. Pinkham; for Minneapolis, Rev. James E. Freeman, D.D.; for Willmar, Rev. Alexander Coffin; for Winona, Rev. C. A. Plummer, D.D., and for St. James, the Rev. Wm. H. Knowlton.

Upon motion the council consented to the adoption of canon 50 of the canons of the General Convention, and proceeded to the election of delegates to the prospective synod of the Sixth Province. Those elected were the Rev. Messrs. E. B. Woodruff, F. L. Palmer, C. E. Haupt, A. E. Knickerbocker; Messrs. W. H. Lightner, H. C. Theopold, G. G. Whitney, A. A. McKechnie. Alternates: the Rev. Messrs. W. H. Knowlton, A. G. Pinkham, Paul Matthews, J. S. Budlong; Messrs. R. E. Van Kirk, S. L. Fraser, W. J. Sleppy, E. H. Foot. In addition to the above, the Rev. A. Chard, the Rev. G. M. Foxwell, Mr. L. G. Peabody, and Mr. G. H. Lugsdin were selected to represent the diocese at the council of the Sixth Department. Diocesan officials generally were reëlected.

The session of the council was followed by a protracted meeting of the Board of Missions, at which a schedule of grants amounting to $9,805 was adopted.

The semi-annual meeting of the Woman's Auxiliary was held in conjunction with the council in Faribault on May 27th, Mrs. Hector Baxter, president, in the chair. Addresses were made by the Bishop Suffragan, by the Rev. C. C. Rollit (department secretary), and by the Rev. W. A. Dennis. Miss Kathrene S. Sleppy retired from the presidency of the Junior Auxiliary, and Mrs. J. M. Smith resigned the office of corresponding secretary. It was with deep regret that these resignations were accepted. An adjourned meeting was held on the morning of May 28th.

LONG ISLAND

THERE was no legislation of general interest at the convention held last week. There were discussions of the subject of Proportionate Representation and of the question of the erection of a chapter house, for which latter the sum of $19,000 had been pledged, but a much larger amount will be required if the project shall be carried through.

The Bishop outlined the form of the more important legislation of the last General Convention. He commended the Provincial system, spoke sympathetically of the necessity for greater religious education, and asked for deeper interest in various diocesan institutions.

Bishop Lawrence expounded the proposed pension system, and a committee was appointed to consider the subject. Plans were discussed for simplifying the work of the Convention by means of agenda to be adopted in advance, and by a changed system of voting, but the matter was deferred for another year. The Provincial system was accepted and deputies were elected. As the Synod for the Second Province is to be held in Brooklyn next October, the Bishop appointed a committee to represent the diocese in its entertainment.

The Social Service Commission showed active work to have been taken up during the past year and expressed gratification at the coöperation it had received.

SOUTHERN VIRGINIA

THE missionary and other services were inspiring and were fully attended, evincing much interest in the work both within the diocese and beyond. There was no considerable legislation of general interest.

The council was held at Wytheville. The first afternoon was devoted to the subject of religious education, especially in the Sunday schools. The president of the Sunday School Commission, Rev. Edmund P. Dandridge, presided, and addresses were given by the Rev. Messrs. Otis Mead and Edwin R. Carter, who spoke especially

about the summer Normal Schools to be held at Norfolk and Roanoke in June; and the Rev. T. P. Noe. There was an evening missionary meeting, the Bishop Coadjutor presiding, and the principal address given by the Rev. J. M. B. Gill of China. The Wednesday night service was in the interest of diocesan missions. Especial interest was aroused in the work of the mountain counties which was explained by the Rev. W. D. Roberts and others. The apportionment for educational work was accepted. The diocese voted to take its part in the Province, interpreting by its resolutions the constitutional provision to allow it to withdraw at any time. Delegates elected are: Rev. C. B. Bryan, D.D., Rev. J. B. Dunn, Rev. David W. Howard, Rev. A. C. Thomson, Messrs. Leigh R. Watts, Robert B. Tunstall, T. S. Davant, W. E. Minegea. Alternates: Rev. Dr. F. C. Steinmetz, Rev. W. A. Brown, Rev. J. W. C. Johnson, Rev. C. O. Pruden, Messrs. W. W. Old, Jr., Frank Darling, R. J. Davidson, W. W. Robertson.

Rev. J. B. Dunn reported that the work under the Rev. Robert C. Jett for the Virginia Episcopal School for Boys was most encouraging, $48,700 had been pledged for this institution.

A canon was proposed for the establishment of a Central Men's Missionary Committee for the diocese, also a men's missionary committee in each parish, which was recommended by the committee on canons, but will have to lay over till the next meeting of the council.

The Church Building Fund was reported by the Secretary and Treasurer, Rev. D. W. Howard, which showed $1,340 collected and several appropriations paid.

Members of the Standing Committee were reëlected.

ATLANTA

THE most important legislation that came before the council was the Cathedral canon. It was voted to merge the diocesan and parochial properties and vest them in a corporation, known as the Cathedral Board of Trustees. Provision was made for the perpetuation of the Cathedral of St. Philip, and its services and sphere of activity, and for its local organization, with the appointment of the Dean on the Bishop's nomination, and local self-government, with the supervision and direction of the council in the administration of its properties.

The Bishop in his address told of the changed conditions which the diocese and the Christian world finds to-day from those at the time of his own consecration twenty-two years ago. "The fundamentals of the faith have not been shaken by the desire in and out of the Church to apply scientific principles to morals and historic criticism to revelation; and there has come about an *entente cordiale* resulting in more considerate and sympathetic relations, without the sacrifice of faith by the genuinely religious or of facts by the truly scientific." He followed in some detail with discussions of specific questions, particularly those of Christian and Churchly education. He felt that every parish should maintain a mission as a part of its work, and asked for greater concentration of effort in missionary matters, with coöperation in civic affairs.

It was voted to accept place in the Provincial system, and there were chosen as delegates the Rev. Messrs. Patton, Wragg, Memminger, Philips, and Messrs. Pettigrew, C. L. Bunting, Hawks, and Nickerson.

One of the notable features of the council was a splendid address by Dr. Charles H. Herty, a layman of the University of North Carolina, telling how they raised a fund for the General Clergy Relief Fund—as laymen of the diocese—a man's work for men.

The Standing Committee was elected as follows: Rev. Messrs. C. B. Wilmer, D.D., Atlanta; Troy Beatty, Athens; John S. Bunting, Macon; Messrs. Z. D. Harrison, Atlanta; Thomas Egleston, Atlanta; Turner E. Berry, Atlanta.

The opening evening was devoted to a missonary rally, and the social event of the council was a buffet supper tendered by Bishop and Mrs. Nelson in their home.

MISSOURI

THERE was an animated debate over the question of accepting place in the Provincial Synod and it was finally determined by a vote of 52 to 25 to do so.

Bishop Tuttle's address took the form of a discussion of Church Unity, which he distinguished from Church Union. He thought we had more unity in faith and in love than we realized, but that union largely did not exist and that the difficulties in the way of its accomplishment seemed insuperable; and that furthermore, some methods only served to make its accomplishment still more difficult.

In the afternoon of the first day the convention was addressed by Bishop Knight, Vice-Chancellor of the University of the South, who emphasized the fact that Sewanee was by charter under the ownership and control of the Episcopal Church and that therefore the responsibility for its support rested on the whole American Church.

The annual address of the Bishop Coadjutor on the mission work of the diocese showed a general and substantial growth among all the missions of the diocese and was really a very encouraging report.

The convention was then addressed by Mr. Monell Sayre, secretary of the "Church Pension Fund." Mr. Sayre presented the pension plan as advocated by the commission in a wonderfully clear and convincing manner, answering especially the objection that to make the pensions unequal would not be fair by saying that the only absolutely and entirely fair method was to base the pensions on the salaries and as long as these were unequal the pensions would be unequal.

The election of the Standing Committee proved to be difficult but finally resulted in the following: Very Rev. C. M. Davis and Rev. Messrs. J. C. Jones and ZeB. T. Phillips, and Messrs. J. L. Ford, M. S. Snow, and C. M. Jennings.

The report of the secretary of the school of Religious Education, Rev. B. T. Kemerer, showed that regular work had been done in Bible, Prayer Book, Social Service, and Missions by those enrolled in the school, and the secretary pointed out that this school was doing a really unique work.

A resolution was offered by Mr. Fauntleroy, a layman, to appoint a committee to confer with a similar committee from the Presbyterian Church in Missouri with a view to organic unity, a prominent Presbyterian minister in St. Louis having said that he accepted the Nicene Creed and the Thirty-nine Articles as a basis of faith. The resolution was referred to the committee on missions, which reported back that in view of the existing commission on a world-wide conference on faith and order any action by this diocese at this time was inadvisable.

The missionary work of the diocese was taken up in the afternoon. The Woman's Auxiliary reported the splendid total of $12,653.90 for missions. The report of the Hospital missionary, covering six months, showed eight institutions under his care, 207 services held, and 736 visits made by him and his two assistants, and a budget of about $1,000 exclusive of salaries. St. Stephen's mission, with its supplementary work, "St. Stephen's in the Hills," showed a budget of about $8,000, and Grace Church Holy Cross House a budget of about $7,000. The league of lay readers reported 117 services held, with a total attendance of 3,895.

A resolution was then offered and adopted calling for an appropriation of $9,800 for diocesan missions, an increase of nearly $2,000, of which $800 is to be given to Kirksville, which is the seat of a large Normal School and College of Osteopathy, and the convention further pledged that same amount of $800 every year for the next four years, that the work at Kirksville may be put on a strong basis.

In the evening of the second day a missionary meeting was held in St. Peter's Church, the speakers being the Rev. J. C. Sage of Keokuk, Iowa, on "Fundamentals," and Rev. F. J. Bate of Columbia, Mo., who urged the importance of concerted action by the dioceses of Missouri and West Missouri at Columbia, with its state university of 2,500 young men. Mr. Bate made a strong plea, and the next day the convention appointed a committee to confer with a similar committee from West Missouri to consider plans for the assisting of Mr. Bate.

The third morning was given over to the question of entering the Seventh Province. The motion made by the Rev. Mr. Phillips of St. Peter's Church read that "the diocese of Missouri records its consent and desire to be included in the Seventh Province, and approves the action of its deputies in participating in the first Synod." The motion having been made was followed by a protracted discussion. Bishop-Coadjutor Johnson opposed the Provincial system. Rev. Mr. Phillips said that if it was a question of "High or Low Church," the Church of Ireland was certainly low, and that Church had the Provincial system. Mr. F. J. McMaster, Chancellor of the diocese, said that the Provincial system had been defeated in every convention from 1895 to 1907, when its advocates adopted the "scheme" of missionary departments as a step to the Provincial system. He was opposed to the Provincial system because it gave too much legislative power to the Provinces. Rev. James Wise, rector of the Church of the Holy Communion, thought that the weakness of the former missionary department lay exactly in the fact that it had no legislative powers, so that local problems could not be adequately handled. The Rev. Dr. J. J. Wilkins of Kirkwood opposed "provincialism" as another "ism," and a lay delegate replied that the only "ism" he was afraid of was "pessimism." Rev. Mr. Phillips insisted that the new system would give strength to the individual diocese, and cited the regional bank system as an analogy. Rev. C. F. Blaisdell objected to the system as a "piece of machinery" and was replied to by Rev. Messrs. Brittain and White and a lay delegate, who said that since God's agents were human they needed machinery and that when a piece of machinery was outgrown it should be discarded, as illustrated by the new charter now being adopted by the city of St. Louis. The motion was then put and carried 52 to 25 and Missouri became a part of the Seventh Province. After some discussion the action of the delegates in participating in the organization of the Synod last year was approved.

The following delegates to the next Synod submitted by a nominating committee were chosen: Rev. Messrs. C. M. Davis, James

Wise, E. Duckworth, and E. S. Hinks, and Messrs. Waterworth, Barroll, Carter, and Ridington.

The convention was then addressed by Rev. Prof. Foster of the Western Theological Seminary, and Rev. Mr. Bentley, secretary of the Actors' Church Alliance. After miscellaneous business the convention was dismissed with the benediction by the Bishop and adjourned *sine die*.

KANSAS

THE fact that the state of Kansas is to provide its own school text books led to the adoption by the diocesan convention, on motion of the text book commission, offered by the Rev. W. H. Haupt, of the following important resolutions:

"WHEREAS, The new law of Kansas providing for the purchase of copyrights and the publication by the state of its own text books, where feasible, makes a direct appeal to our State Text Book Commission necessary; we would present the following for your adoption, and request the secretary to forward the same to the proper authorities:

"*To the Text Book Commission of the State of Kansas:*

"The convention of the diocese of Kansas, assembled in Trinity Church, Lawrence, this 28th day of May, A. D. 1914, would call your attention to errors in many text books on history, directly or indirectly implying the sixteenth century origin of the Church of England, and thus denying the historic continuity of this Church from Apostolic times.

"We would therefore request, that before authorizing a History for use in the public schools of Kansas, care should be taken:

"(*a*) That 'Catholic' and 'Catholic Church' should not be used in direct opposition to the Church of England.

"(*b*) That 'Protestant' should not be used of the Church of England so as to identify or confuse the English and Continental Reformations.

"(*c*) That 'Catholic' used in a specific sense always carry a qualifying adjective—Roman, Greek, etc.

"(*d*) That 'reformed' or 'national' be substituted for 'Protestant' as a qualifying adjective for the title 'Church of England.'"

It was further ordered that this commission coöperate with the district of Salina in this matter.

The convention met at Trinity Church, Lawrence. The Bishop, who is considerably improved in health, was able to take most of the confirmations during the year, spoke hopefully of the diocesan work. He asked for $30,000 for the completion of the Cathedral of the diocese. He had completed his obligations, but was willing to raise $1,000 for each $10,000 still to be raised, if the laymen will respond at once. He adverted to a number of minor variations from rubrical law, which he felt ought to be corrected, and asked for strict observance of the rubrics.

"The rubric in regard to confirmed persons only coming to Holy Communion," he said, "has come down in every Prayer Book revision—1549, 1552, 1559, 1604, 1662, 1780, 1882. It is simple and plain, and as the Ordinary, I do not hesitate to say that any clergyman who in the face of it gives a general invitation to unconfirmed persons to come, breaks the law of the Church; but should such persons come uninvited, let us throw all the responsibility on them, taking the first opportunity to express our hope that they are looking forward to the Holy Rite."

He urged the importance of family prayer.

It was recommended by resolution that the Sunday school collections on Trinity Sunday be used to meet the apportionment for educational work. In view of several violations of clerical etiquette and canon law in the matter of clergy of the Church intruding without permission into the sphere of a brother clergyman's labors, to the great detriment of the Church life of the parishes, it was ordered that this convention call the attention of the clergy to the canons of the Church in this matter.

The Provincial system was accepted and the following were elected as deputies to the Provincial Synod: The Rev. Otis E. Gray, Rev. P. T. Fenn, D.D., Rev. Carl W. Nau, Rev. John H. Flockhart, Messrs. Henry Diegel, Henry Comley, O. B. Hardcastle, C. S. Sutton.

The Standing Committee was reëlected.

The Woman's Auxiliary held sessions at the same time. An interesting address was given by Miss Alice Tyock of Sendai, Japan. As a result partly of her address, a young woman about to be confirmed, a graduate of the State Normal School, offered herself for work in the foreign field, and the Auxiliary voted to give her a three years' course of study in the Deaconess School, for which $200 was immediately pledged. The Bishop later announced that Mr. Walter M. Eastman, also a K. N. young man, had volunteered for the foreign field.

SOUTHERN OHIO

THE splendidly inspiring report on the State of the Church, presented by Canon Purves, showed that the diocese had paid $9,556 diocesan assessments and raised $8,103 for diocesan, and $6,690 for general missions. It compared also confirmations as follows: In 1889 by Bishops Jaggar and Vincent, 829; in 1904 by Bishop Vincent, 638; in 1912, 866; in 1913 by Bishops Vincent and Reese, 923; and in 1914 by the same, 1,000.

The convention was held at the historic old church of All Saints', Portsmouth, May 27th and 28th. Bishop Vincent spoke encouragingly of the year within the diocese and quoted an eminent Baptist clergyman, who had stated that in the past ten years the Episcopal Church in Cincinnati had shown the largest increase in actual numbers and percentage, except the Roman Catholics. He spoke appreciatively of the gift of the episcopal residence, which from any point of view was a good investment. The work of the Cathedral, notable in growing congregations and Sunday school under Canon Purves, and in the city mission work under Canon Reade, was heartily commended. He spoke for further endowment of the episcopate. The Elizabeth Proctor Fund of $50,000 for this purpose has lately received additional gifts amounting to $2,000 from the Rev. and Mrs. C. K. Benedict of Sewanee, which were gratefully acknowledged.

He stressed the need of religious education, as education without religion is a menace to civilization.

Bishop Reese, the Coadjutor, in his address, made two strong appeals, one for means to educate and train our own people in religion, and the other to inaugurate a united campaign to hunt out lapsed communicants and bring them back to the Church.

The Committee on Bishop's House, which raised $22,500 in 1913, reporting through E. L. Sternberger, chairman, and Rev. Canon S. B. Purves, secretary, received a vote of thanks from the convention. The sum of $10,000 was pledged for diocesan missions.

The most important elections were:

To the Cathedral Chapter: Rev. L. P. Franklin of Newark, Rev. E. A. Powell of Portsmouth, Rev. Arthur Dumper of Dayton and Rev. Samuel Tyler of Cincinnati; lay, E. L. Sternberger, Gideon C. Wilson, and C. C. Murray of Cincinnati; Mortimer Matthews of Glendale, and Chandler Robbins of Springfield.

The Standing Committee and Diocesan Board of Religious Education remain the same, except that Mr. D. S. Bowman of Greenville was appointed to fill a vacancy in the latter.

Deputies to the first Provincial Synod, elected were: Rev. Charles E. Byrer, Springfield; Rev. J. H. Dodshon, Archdeacon, Zanesville; Rev. F. L. Flinchbaugh, Cincinnati; Rev. Canon Charles G. Reade, Cincinnati; Mr. W. O. Frohock, Columbus; Mr. E. L. Sternberger, Cincinnati; Mr. Mortimer Matthews, Glendale; Dr. C. A. Eckert, Columbus.

The General Church Pension Fund principles were adopted, and a committee headed by the Rev. Canon Purves appointed to report a canon to the next convention.

The amount asked by the General Board of Religious Education was included in the budget for the current year.

At an evening service illustrated by the stereopticon, accounts were given of diocesan and city mission work in Cincinnati convocation by Canon Reade, of mission work in the Columbus and Dayton convocations by Archdeacon Dodshon, of social service work in the Hocking Valley by Rev. Frank H. Nelson, D.D., and a presentation of slides on Church history and plans for using the same in the parishes and missions by Professor W. T. Magruder of the Ohio State University.

At the annual meeting of the Woman's Auxiliary preceding the diocesan convention, it appeared that $4,575 had been raised during the year, partly divided as follows: General missions, $1,749; diocesan missions, $751; Bishop's Building Fund, $1,000; specials, $398. In addition to this, $3,726 was raised for the United Offering. Fifty-seven boxes valued at $3,048 were sent out, and the Junior Auxiliary raised $879. Mrs. W. H. Allison of Piqua was elected president for three years. Miss Elizabeth Matthews' work as Educational Secretary was highly praised, she having taken the place left vacant by the call of Miss Emily Tillotson to serve the General Board. The retiring president, Mrs. William Scarlett of Columbus, and her cabinet of officers have made an enviable record.

ERIE

THE convention of the diocese of Erie met in Oil City, May 27th to 28th. It was preceded by the diocesan Sunday School Institute on Tuesday the 26th. One hundred and one delegates attended the institute, representing twenty-seven schools. Dr. Mitman, Provincial Secretary for Sunday School work, opened it with a celebration of the Holy Communion at 7 A.M. After breakfast there followed a programme of exceptional value. Every address was masterful and inspiring. The Bishop spoke on the present need of religious education to save the country from social downfall. The Rev. F. C. Sherman of Akron, Ohio, spoke on Teacher Training; the Rev. J. B. Glasier of West Pittston, Pa., on Missions in the Sunday School; the Rev. L. N. Caley of Philadelphia, on Teaching the Lesson; Dr. Mitman on the Small School; and Dr. Reilly, of Oil City, on Worship in the School. The day closed with a social hour in the evening, and an illusrated lecture by Dr. Reilly on The Holy Land.

The diocesan convention began with a celebration of the Holy Communion at 7 A.M., and a later celebration at 9, at which the Bishop made his annual address reviewing a year's work in which every closed church has been permanently opened, the Church planted

in seventeen new places and the largest number of persons confirmed since the diocese began.

The convention resolved that since the missionary departments had been changed into Provinces the diocese of Erie was ready to assume her provincial duties and rights. The Rev. Messrs. Aigner, Van Dyke, Owens, and Overs were elected clerical deputies, and Col. E. V. D. Seldon, Major J. W. Reynolds, Mr. Frank Mallett, and Mr. Martin Gillett lay deputies to the Synod. The proposed amendment to the General Constitution with respect to the election of the Presiding Bishop was ratified. The convention appropriated the $66 asked by the General Board of Education and further made an appropriation of $150 for the diocesan Sunday School Commission. The Bishop, in his address at the opening of the convention, suggested that the clergy hold, beside the regular mid-week services of the Church, neighborhood cottage meetings for prayer and instruction. This suggestion was considered so valuable as to lead to the appointment of a committee to coöperate with the committee on the state of the Church and report ways by which this might be brought to action. The committee on the state of the Church drew attention to a falling off in the number of baptisms in the larger places during the last year, due probably to decline in the birth rate. The fact that most of the baptisms were increasingly taking place in the smaller towns led the committee to enlarge upon the importance of the small places. It further urged the clergy to seek for candidates for holy orders among their young people. The committee on Social Service urged the formation of classes for the study of social questions and conditions, and suggested the advisability of creating parochial social service commissions to coöperate with local corporations, labor unions, and relief organizations, in bringing about the best possible social conditions. The newly elected Standing Committee is as follows: the Rev. Martin Aigner, the Rev. George F. Potter, the Rev. D. E. S. Perry, D.D., the Rev. L. M. A. Haughwout, Messrs. A. W. Mitchell, E. R. Shepard, Severn P. Ker, and the Hon. I. B. Brown.

The Woman's Auxiliary of the diocese was in session at the same time in the upper rooms of the parish house. Delegates came from nearly every parish and unusual interest was shown. Outside routine work the chief matters of interest were an address by Mrs. Israel on the triennial meeting of the Auxiliary in New York, and the address of Archdeacon Nichols of Porto Rico on the Church's work in Haiti. The Auxiliary resolved to pay the life insurance on one of our foreign missionaries to be chosen by the executive committee. The retirement of Miss Brooks led to the election of Miss Mary Chickering of Oil City as president of the Juniors.

OREGON

THE convention of the diocese held its initial service in the Pro-Cathedral, Portland, on the evening of Tuesday, May 19th, when the Bishop delivered his annual charge. His address dealt generally with the affairs of the diocese, and he urged a severance of the idea that there were two branches of missions, domestic and foreign, and urged more sacrifice for missions. He stated that the apportionments in the diocese would be higher the coming year than in the past, but as there were many campaigns being conducted in the West for many different projects, it would be for the best interests of the West to have a campaign for the spread of the Gospel of Jesus Christ.

The second day of the convention was opened with a celebration of the Holy Eucharist at Trinity Church, followed by the business session.

The Rev. C. G. Hunting, secretary of the Eighth Province, was present, and spoke of the coming session of the Province at Seattle. The convention voted to enter the Province without a dissenting vote.

The reports showed all the institutions of the diocese in good condition, and as having had a successful year. The Bishop Scott School, the new school for boys, expected to complete its new building for the opening in the autumn. The confirmations for the year were about the same as the preceding year. The number of clergy in the diocese is the largest in its history.

The elections resulted as follows: Rev. C. W. Baker, secretary; Rev. E. H. Clark, assistant secretary; Hon. R. L. Glisan, chancellor; R. W. Hastings, treasurer; Rev. W. A. M. Breck, registrar; all re-elected. Board of Church Extension, Rev. Messrs. C. W. Robinson, H. R. Talbot, R. H. Gill, J. E. H. Simpson, John Dawson, Messrs. C. N. Huggins, James S. Kerr, H. D. Ramsdell, C. B. Pfahler, A. S. Auterson; the Archdeacon, the rural Deans, the chancellor, and the treasurer are members *ex officio*. New members of Trustees of Episcopal Fund, Rev. C. W. Robinson, G. C. Nicholson. Trustees of Hospital, Rev. H. R. Talbot, Ven. H. D. Chambers, Dr. S. E. Josephi. Trustees Bishop Scott School, Rev. C. W. Robinson, J. W. Ganong. Trustees St. Helen's Hall, Ven. H. D. Chambers, Mr. C. B. Pfahler. Trustees of the diocese, Very Rev. H. M. Ramsey, Rev. J. E. H. Simpson, C. B. Pfahler, William Whitfield. Standing Committee, Very Rev. H. M. Ramsey, Rev. J. E. H. Simpson, R. B. G. Lee, Dr. S. E. Josephi, H. D. Ramsdell, R. L. Glisan. Delegates to Eighth Province, Ven. H. D. Chambers, Very Rev. H. M. Ramsey, Rev. H. R. Talbot, Rev. Dr. A. A. Morrison, Dr. H. B. Leonard, H. D. Ramsdell, Frank Spittle, F. S. West; Alternates, Rev. Messrs. A. W. Griffin, R. H. Gill, F. M. Baum, F. K. Howard, Messrs. William Whitfield, A. Norman, A. S. Auterson, F. C. Cook. Delegates to Provincial Sunday school convention, Very Rev. H. M. Ramsey, Ven. H. D. Chambers, H. R. Talbot, Dr. H. B. Leonard, Frank Spittle. For Rural Deans, Rev. Messrs. G. F. Rosenmueller, northern convocation; A. W. Griffin, central convocation; William Horsfall, southern convocation. Secretaries of convocation, Rev. Messrs. E. H. Clark, northern convocation; R. H. Gill, central convocation; W. B. Hamilton, southern convocation. Officers of the Oregon Clericus, Rev. E. H. Clark, president; Rev. J. D. Rice, secretary.

The convention closed with a missionary meeting at the Church of the Good Shepherd, with three addresses by Rev. F. K. Howard, Rev. J. O. Vince, and Rev. R. E. Roe of Alaska.

The convention passed resolutions of sympathy for those members of the convention who were ill and absent, Rev. Dr. A. A. Morrison, Rev. T. F. Bowen, and the Dean of the southern convocation, Rev. William Horsfall.

OLYMPIA

THE convention of the diocese of Olympia met in St. Mark's Church, Seattle, Wash., May 19th and 20th. The opening service was a choral Eucharist, the Bishop being celebrant, assisted by the Rev. E. V. Shayler and the Rev. T. A. Hilton. The Rev. Cameron Morrison, rector of St. John's Church, Oylmpia, preached the sermon. The convention was organized by the election of the Rev. R. J. Arney, secretary; N. B. Coffman, treasurer, and George H. Plummer, assistant treasurer.

The Bishop's address dealt with matters of moment and accomplishment; clergy pensions, Christian education, Provincial organization, Italian work in the diocese, and the house of Churchwomen. Two new churches have been built in the diocese during the year.

A house of Churchwomen, with about one hundred delegates, was organized in the afternoon, in accordance with the canon adopted last year. Mrs. Edmund Bowden of Seattle, president; Mrs. R. McGune of Tacoma, vice-president; Mrs. Chutter of Seattle, secretary.

Reports from all branches of the work were made, showing a healthy growth along all lines of endeavor. The elections resulted as follows: Standing Committee, Rev. Messrs. Grimes, Webb, Arney, Morgan, Messrs. Arnold, Garrettson, Padelford, Coffman. Board of Christian Education, Rev. E. V. Shayler, Rev. R. J. Arney, and A. J. Quigley. Delegates to the Provincial Synod, Rev. E. V. Shayler, Rev. T. A. Hilton, Rev. E. M. Rogers, Rev. Ward Stewart, Messrs. Joshua Green, George Plummer, N. B. Coffman, R. L. Brooks. Missionary Board, Rev. Cameron Morrison, Rev. Wood Stewart, Messrs. E. C. Arnold, J. B. Kinne, and Walter Tyrrell.

The apportionment was fixed at $9,000, of which. $5,000 is for diocesan, and $4,000 for general missions.

DELAWARE

THE 128th annual convention of the diocese of Delaware met at Immanuel Church, New Castle, on May 13th.

The convention sermon was preached by the Bishop of Erie, who also addressed the convention on the subject of the Church pension fund.

The Bishop of the diocese, in his address, reviewed the work of the past year, and spoke of a general advance which seemed to have been made, and of the large Confirmation classes, throughout the diocese.

An amendment to the constitution, proposed by Rev. F. M. Kirkus, of Wilmington, was passed, making it possible for the laity to share with the clergy in the election of a Bishop.

The elections resulted as follows: Hon. Charles M. Curtis, Chancellor. The Standing Committee: Rev. W. H. Laird, Rev. F. M. Kirkus, Rev. B. F. Thompson, Judge E. G. Bradford, Woodburn Martin. Delegates to Provincial Synod: Rev. F. G. Hill, Rev. B. H. Thompson, Rev. P. L. Donaghay, Rev. F. M. Kirkus, Messrs. A. A. Curtis, W. P. Orr, Harry E. Speakman.

NEBRASKA

THE forty-seventh annual council met at Trinity Cathedral, Omaha, May 20th. The preacher was the Rev. Stanley Kilbourne. After the service the council organized by electing the Rev. W. H. Moor, secretary, and the Rev. John A. Williams, assistant secretary.

In his annual address the Bishop emphasized the necessity for every parish meeting its apportionment. He outlined some of the causes of laxity in spiritual life, and the present low standard of morals; spoke of the outlook for Brownell Hall, the Church School for girls; recommended that the diocese should become a part of the Sixth Province, and spoke of the general progress and prosperity of the diocese.

The second day opened with a choral celebration of the Holy Communion, the Bishop being the preacher.

The elections resulted as follows: Standing Committee, Very Rev. Dean Tancock, Rev. F. D. Tyner, Rev. T. J. Mackay, Messrs. C. S. Montgomery, C. W. Lyman, S. C. Smith. Delegates to Primary Synod of the Sixth Province, Very Rev. Dean Tancock, Rev. W. H. Moor, Rev. S. M. Hayes, Rev. W. W. Barnes, Messrs. H. Young,

John Hedlund, Henry W. Yates, C. L. Hopper. Alternates, Rev. T. J. Collar, Rev. G. St. G. Tyner, Rev. T. J. Mackay, Rev. Canon Mulligan.

The council passed a resolution authorizing the payment of the apportionment for the work of the Board of Religious Education.

NORTH CAROLINA

THE ninety-eighth annual convention met in the new Church of the Good Shepherd, Raleigh, May 19th, 20th, and 21st. At the same time the annual convention of the Woman's Auxiliary met in the old Church of the Good Shepherd. The Church of the Good Shepherd is a magnificent stone structure complete, except the tower, after twenty years of labor on the part of the congregation under the leadership of the Rev. Dr. I. McK. Pittenger, rector. This church is used by the Bishop as his Cathedral.

In his address the Bishop gave figures showing the growth of the diocese in the past seventeen years; spoke of the Provincial system, the General Clergy Pension Fund, gave figures for ordinations and confirmations in the diocese during the year, and stated that the most pressing demand was for men to man the vacant places. He expressed much gratification at the good work being done in the industrial communities now opening up in the diocese.

The convention accepted the Provincial plan, and elected the following delegates to the Provincial Synod: Rev. S. S. Bost, Rev. M. A. Barber, Ven. W. H. Hardin, and the Ven. H. B. Delany, D.D., Messrs. G. Pollock Burgwyn, J. C. Buxton, D. Y. Cooper, C. H. Herty. Alternates: Rev. Francis M. Osborne, the Ven. N. C. Hughes, Rev. R. B. Owens, Rev. A. B. Hunter, Messrs. Jno. S. Henderson, G. C. Lamb, J. H. Pratt, F. L. Williamson. The secretary and Standing Committee were reëlected.

A committee was appointed to prepare for a proper celebration of the one hundredth anniversary of the organization of the diocese, probably by a joint convention with the diocese of East Carolina.

Plans were made for the improvement of St. Mary's School, Raleigh, and also for the equipment of the parish at Chapel Hill, the seat of the state university, with a parish house, to be a memorial to Dr. and Mrs. Kemp P. Battle, for the betterment of the work among the students.

The Woman's Auxiliary showed numerical and financial growth, and, best of all, reported that three young women during the year had offered themselves for service to the General Board of Missions.

SAN JOAQUIN CONVOCATION

THE convocation of the district of San Joaquin met in St. James' Pro-Cathedral, Fresno, Cal., May 19th, 20th, and 21st. Every clergyman in the district was in attendance, sixteen in all, and a large number of lay delegates from the twenty-two parishes and missions in the field. Nearly every place was represented by laymen, besides the women who came as delegates to the annual meeting of the Woman's Auxiliary, which met on the 21st.

Four evening meetings of a special character were arranged. Monday evening there was a men's dinner at the Hotel Fresno. Eighty-two men listened to words of council from Dr. Church, one of the editors of the *Pacific Churchman;* Rev. Wm. D. Williams, rector of Visalia; Dr. Brewer, headmaster of St. Matthew's Boys' School at San Mateo; and the Rev. G. Maxwell, Bishop's Aid for Boys in San Francisco.

At the opening service of the convocation, which was the Holy Communion, Bishop Sanford ordained to the diaconate Mr. Aaron Sidney Attridge, who is in charge of the mission of St. Michael at Tuolumne. The sermon was preached by the Rev. H. H. Powell of the Divinity School at San Francisco.

The Bishop read his address on Tuesday. It was a clear and concise statement of the more notable steps of advance in the district. Speaking of the missionary work the Bishop said, "We have had no deficit for three years." The proposed revision of the Prayer Book, he hoped, would arouse much interest in the book, and its adaptation to the needs of the Church. On the subject of Christian education, he urged that the Church pulpit be used more for this purpose. The popular ideal of a preacher is an exhorter, but the requirement of the sermon to-day is to teach, to admonish, to rebuke, and to incite. All this presupposes an instructed people.

The Council of Advice: Very Rev. G. R. E. MacDonald, Rev. W. T. Renison, Rev. Ray O. Miller, Rev. W. P. Williams, Mr. Walter Uridge, Hon. E. T. Cooper, B. L. Barney, W. E. Morton. Delegates elected to the Primary Synod of the Eighth Province, Very Rev. G. R. E. MacDonald, Rev. W. T. Renison, Rev. R. W. Rhames, Rev. Ray O. Miller, Messrs. B. L. Barney, O. D. Lyon, T. A. Medcalf, W. T. Mattingly.

The treasurer made a very full report, showing a small amount on hand, and all apportionments paid. $1,250 was voted for the administration fund for the coming year.

The Woman's Auxiliary met on Thursday, and was attended by about one hundred women. Splendid reports were made from all branches. The officers elected for the coming year were, Mrs. Walter Uridge, Fresno, president; Mrs. J. W. McNulty, Fresno, vice-president; Mrs. Lee Wood, Porterville, recording secretary; Mrs. J. W. Watkins, corresponding secretary; Mrs. Chas. Ramsey, treasurer; Mrs. B. J. Powell, Stockton, junior secretary; Mrs. W. H. Evans, Fowler, educational secretary; Mrs. J. Huff, Stockton, northern vice-president; Mrs. O. D. Lyon, Reedley, central vice-president, Mrs. Chas. Mills, Lindsay, southern vice-president.

SOUTH DAKOTA CONVOCATION

OPENING on Saturday afternoon, May 23rd, at Christ Church, Lead, the sessions were held both at Lead and in Deadwood. The first afternoon was spent in organization of the convocation and of the women workers, and in receiving resolutions to be brought before future meetings. The Sunday services included missionary addresses at both points. Business sessions were resumed on Monday after an early celebration. The Bishop gave his address, delegates were elected to the Provincial Synod, a Social Service commission was elected, and a committee appointed for the arrangement of preaching missions throughout the district.

The Chapter of Calvary Cathedral voted to erect in the near future a new building for All Saints' School at Sioux Falls as a memorial to Bishop Hare, and the majority of the $25,000 necessary was reported as either in the hands of the treasurer or pledged.

An interesting service was held on Tuesday morning when all the Indian clergy vested and Morning Prayer was said entirely in the Dakota language. On Wednesday morning many of the delegates went on a delightful excursion to Spearfish through the wonderful Spearfish canyon, and there enjoyed a trout dinner, arranged for by the town of Spearfish.

RELIGIOUS SIDE OF ENGLISH ORDERS OF KNIGHTHOOD

THE PRESENT KING has revived the religious side of the great English orders of chivalry and knighthood. Our two chief orders are the most noble Order of the Garter, with its well-known motto, "*Honi soit qui mal y pense,*" founded in the year 1349, and the Order of the Bath, founded in 1399. King George has brought to the front the connection of these orders with the Christian Faith. Last year when the Prince of Wales was admitted to the Order of the Garter a solemn religious service was held at the chapel of St. George in the Castle of Windsor. This order has always been connected with the chapel of St. George: there the banners of the knights are hung, and the Dean of Windsor is registrar of the order. This year the Knights of the Order of the Bath, headed by the King and Queen, held a solemn service in Westminster Abbey, where the banners of the knights are hung in the chapel of Henry VII. It had been many years since so solemn an investiture of knights in their own religious home had taken place. In the years 1812-14, when religious observances had reached their lowest point in England, the chapel in Westminster Abbey came to be no longer used by the Order of the Bath, and knights were no longer installed there. It is a cheering sign of the times that, a century later, on July 22, 1913, occurred the beautiful ceremony which was officially called, "Reinauguration of King Henry VII.'s chapel as the chapel of the Most Honorable Order of the Bath," followed by the "Ceremony of the Installation of Knights." The Dean and Canons of Westminster wore rich mantles of red and white silk, which are henceforth to be their official vestment for the services of the order. —*Eirene.*

TALKATIVE MONEY

IT WOULD BE impossible for a forger to change the notes that an English expert is turning out, because by his invention he has marked them with a line which, if run through the right machine, will speak right up what the value of the note actually is. The banker who receives it needs only to run it through a pair of twin rollers which are connected to ear tubes, and the note will say in a low voice, which can be heard by no one else, "Five dollars," or whatever was its original value, no matter to what amount the forger may have raised it.

A picture of the words "Five dollars" is taken with a photo-mechanical process, the proof resembling a jagged line. This is turned into zinc, the bank note being made a record for a phonographic machine, so that it is only necessary to run it through the duplicator to hear the secret message. At the same time, the banker can mark his own notes with a set of the zinc knives and a roller. The inventor, Alfred E. Bawtree, of Sutton, England, has given many demonstrations and has practically proved that the forger could not tamper successfully with notes prepared in that way.—*Technical World Magazine.*

THE WAY may at times seem dark, but light will arise, if thou trust in the Lord, and wait patiently for Him. That light may sometimes show hard things to be required, but do not be distressed if thy heart should rebel; bring thy unwillingness and disobedience to Him, in the faith that He will give thee power to overcome, for He cannot fail. "Greater is He that is in you, than he that is in the world," so keep close to Him, and the victory will be won. But do not, I beseech thee, neglect anything that is required, for disobedience brings darkness; and do not reason or delay, but simply follow the leadings of the Holy Spirit, and He will guide thee into all peace.—*Elizabeth T. King.*

PRAYER AND ANSWER

Lord, let me go! The heavenly morning breaketh,
The distant hills of Paradise I see;
The world has lost the charm that held my spirit,
Lord, let me go, that I may be with Thee!

* * * * *

I will not let thee go until thou bless Me
With a life lived in patience where thou art;
A life expressed in gentle ministrations
To those on earth with whom thou hast thy part.

I will not let thee go till thou hast proven
Obedient to the Father's will and care,
By bearing well the sorrows and temptations
That come on earth to all the dwellers there.

* * * * *

Lord, I have proved, through years of patient waiting,
The wisdom true of Thy mysterious ways;
Close to my heart humanity is lying,
Through the long contact of life's toilsome days.

And so, when it shall please Thee to uplift me
To the fair land where saints in glory reign,
My prayers, like incense to Thy throne ascending,
May help to soothe the great world's ceaseless pain.

BESSIE BLAND.

A SOUTH AFRICAN VIEW OF KIKUYU

LAST month (February) I completed forty years of continuous service in the South African Church. If I knew nothing of the native mind in religious matters after this long experience I should deserve censure for my unobservant folly. May I first of all, draw attention to a fact in geography which has some bearing on the Kikuyu controversy? The English Church has covered the whole ground from Uganda to Capetown with a network of contiguous dioceses, so that, when troubles arise in Uganda and East Africa, we South Africans have some reason to say "Proximus ardet Ucalegon."

The twelve dioceses of the South African Church are bordered on the north by the three dioceses of the Universities' Mission, namely, Northern Rhodesia, Likoma, and Zanzibar. North of these again come the two dioceses of Mombasa and Uganda. All these seventeen dioceses are missionary dioceses in fact, if not in name, although the white population, ministered to by the South African dioceses, is considerable in numbers. My point is that, since Bishop Gray's consecration in 1847, the South African Church has carefully taught the natives what Dr. Pusey and Canon Liddon taught on Episcopacy, namely, that the Historic Episcopate is not only the "backbone" but the "esse" of the Church. In 1861 the South African Church founded the Universities' Mission by the consecration of Bishop Mackenzie, the first Bishop, in Capetown Cathedral. The law officers of the Crown advised that "missionary Bishops," could not lawfully be consecrated in England, and Bishop Gray took the law into his own hands, and the legal figment was dissipated. Naturally the Universities' Mission taught the same doctrine of Apostolic Succession as was taught by its mother, the South African Church, and it was with regret that in subsequent years the link between that Mission and the South African Church was broken by the Bishops of the Universities' Mission, being, in some undefined way, linked to the Province of Canterbury.

Here, then, out of the seventeen African dioceses, we have fifteen of them teaching the natives the same doctrine on Episcopacy as is taught in the Preface to the Ordinal without glosses or subterfuges. And then we have the Bishops of Uganda and Mombasa teaching a different doctrine at Kikuyu. People do not seem to realize that the native Christians are not ignorant children, blindly led by their missionaries. They have for some time begun to think for themselves—very notably in South Africa. They know nothing of the alarums and excursions of the Tudor Reformation. We tell them to look straight back to the Primitive Church. A remarkable instance of this occurred in 1900, when some 8,000 natives who had joined the American Methodists, joined the South African Church with their native ministers as a corporate body. Our teaching on the divine commission of the Episcopate had arrested the attention of these men. Their leaders examined the question in conference and decided that their ministers were not validly ordained. They asked the Archbishop of Capetown to receive them corporately into the Church. After a year's probation he did so. Their ministers became candidates for Confirmation, side by side with their people. Some of the ministers received lay readers' licenses, and the best of them were carefully trained for ordination.

This is a proof that the native mind is capable of thinking out ecclesiastical questions for itself. And there is a growing tendency to form a native Church which will eventually be independent of white missionaries. What is true of South Africa to-day will be true of Uganda to-morrow. But the mind of the African native is very practical. If the teaching of Kikuyu prevails in Uganda there will be an open schism between the native Church of Uganda, and the native Church of the Universities' Mission, and of South Africa. Nothing can stop it, except the undoing of what was done at Kikuyu. It is all very well for the Bishops of Uganda and Mombasa to make experiments in the direction of unity between Church missionaries and the missionaries of non-episcopal bodies. It sounds all very well for home consumption, putting, for a moment, the consideration of fundamental principles aside. But it is all done, practically, over the heads of the natives, who will not be slow to deal with the situation logically. They will say: "You have laid the foundations of a Pan-Protestant native Church in East Africa. You have laid down the doctrine that all ordinations are equally valid and that anyone accepted as a communicant by his own religious body must be admitted to Communion by the missionaries of the English Church. Therefore Bishops are not necessary to the Church. And when our native Church becomes self-supporting we cannot afford such expensive luxuries."

One has heard of people "digging their graves with their teeth." The Bishops of Uganda and Mombasa have dug the graves of their own order by their utterances and actions at Kikuyu. The future Pan-Protestant native Church will discard Bishops on principle. There has never been any doubt about what the Church of South Africa stands for. And in this matter I am convinced that our Archbishop, Bishops, clergy, and laity stand firmly in support of the principles of the Bishop of Zanzibar. Some of us may think that points in his letter might be amended or otherwise stated. But in the main he has our solid and unwavering support, where he sets forth the true and primitive teaching on Episcopacy which is taught in the Book of Common Prayer, and by the fathers of the Church before the separation of East and West. The South African Church is not narrow, though she knows nothing of party spirit, as it exists in England. Our relations with the Dutch Reformed Communion—the most powerful and numerous body of Christians in South Africa—are most brotherly and friendly. This is because we have maintained our principles without wavering for the last sixty years. We know exactly how far we can coöperate with them, and where we have to draw the line. Our Archbishop always pays a courtesy visit to the Dutch Synod when it is in session, and the Dutch Moderator always returns the compliment. The Dutch Synod and our own appointed a joint commission to carry a measure of religious education in the state schools through the legislature. I sat on that commission, and our conclusions were unanimous, and have since passed into law. It was no undenominational compromise, but sound dogmatic instruction, based upon the Apostles' Creed.

The future unity and peace of South Africa lie in the coöperation of our Dutch Reformed brethren and ourselves in public matters where we can take common ground without sacrifice of principles. They do not seek to convert us to Presbyterianism, or to a worthless and watered-down ideal of Episcopacy, such as must necessarily be the outcome of Kikuyu. We do not attempt to thrust our views upon them, for they know very well what we teach and believe. They respect our convictions, and we respect theirs, and we cordially unite, whenever and wherever we can, for the good of South Africa, our common country and home. If a closer unity ever comes about, it is not for us to hurry matters by such compromises as have been put forth by the Bishops of Uganda and Mombasa. I have felt that the Kikuyu matter has become (what it ought not to be) a sort of duel between the irreconcilable ideals that sever the Church of England, and which, so far as an outsider can judge, will only be ended by disestablishment and a possible subsequent disruption. But the real question is: How to avoid a dangerous schism between native Christians in Africa. —A. T. WIRGMAN, D.D. (Camb.), Archdeacon of Port Elizabeth, South Africa, in the *Church Standard*, Sydney, Australia.

SOCIAL SERVICE

Clinton Rogers Woodruff, Editor

Correspondence for this Department should be addressed to the Editor at North American Building, Philadelphia.

SUGGESTED CANON PROVIDING FOR PROVINCIAL BOARD OF SOCIAL SERVICE

AT a conference of the chairmen of the diocesan Social Service Commissions in the Third Province, held at the residence of Bishop Darlington in Harrisburg on May 15th, the following draft of a Provincial Canon on Social Service was agreed upon:

OF THE PROVINCIAL BOARD OF SOCIAL SERVICE

Section I. There shall be a Provincial Board of Social Service under the Canonical authority of this Synod.

Section II. This Board shall work in coöperation with the Joint Commission on Social Service and with the Diocesan Boards or Commissions of Social Service, in behalf of the various social service undertakings within the borders of the Province.

Section III. The Board shall be composed of nine persons to be elected by the Synod at each annual session, and also of a clergyman, a layman, and a woman from each diocese of the Province. The nine persons elected by the Synod shall include at least one Bishop, one presbyter, and one layman.

Section IV. The diocesan representatives on the Board shall be elected in such manner as each diocesan Convention or Council shall prescribe.

Section V. In case of the failure of the Diocesan Convention to prescribe or elect, the Bishop of the diocese, or the ecclesiastical authority thereof, may appoint the diocesan representatives.

Section VI. The officers of the Provincial Board of Social Service shall consist of an Honorary President (who shall always be a Bishop), of a Vice-President, of an Executive Chairman, a Recording Secretary, and a Treasurer, and a Field Secretary as soon as this can be provided for.

Section VII. The officers shall be elected by the Board annually.

Section VIII. Any clergyman or lay communicant of the Church shall be eligible to the office of Field Secretary, and shall be *ex officio*, a full member of the Provincial Board.

Section IX. The Board by by-lay shall prescribe the duties of the officers, shall appoint such standing committees as it may deem needful for its work, and shall spare no effort to maintain and develop the social service interests of the Province.

Section X. The Board shall make a full report, with recommendations and resolutions, at each session of the Synod, and a stated and adequate time shall be provided on the Synodal program for the discussion of this report.

Section XI. At each annual session of the Synod a public meeting shall be held in behalf of social service, and the program shall be prepared and arranged by the Provincial Board of Social Service.

Section XII. The Board shall have power to adopt by-laws for its own governance.

Section XIII. Nine members of the Board shall constitute a quorum for the transaction of all business.

Section XIV. The chairman of the Social Service Committee of the Third Department Missionary Convention shall convene the first meeting of the Board. Thereafter the Board itself by resolution or by-law shall determine the times and places of its meeting.

This conference (which was called by direction of the last session of the Third Missionary Department) provided for a programme for a meeting of the Province in October, and for a comprehensive report on what is now being done by the Social Service Commissions in the Province.

TRAINING FOR PUBLIC SERVICE

A most interesting and significant conference was held in New York to discuss the question of making public service a career to which young men could look forward and to bring the colleges and universities of the country into line with the movement so that they might be preparing young men for such work. Insistence was laid not only upon the necessity for supplying qualified men for public service, but upon the necessity for creating a public sentiment in favor of securing and retaining experts for such service. The conference lasted two days, and was attended by representatives from a large number of educational institutions in various parts of the country, and by leading publicists. It grew out of the work of a special committee of the American Political Science Association and unquestionably resulted in directing public attention on the one hand to the necessity for making public service a public career, and on the other of training men to fill such positions.

One of the most interesting sessions was devoted to the question of a municipal university, which would be of assistance in training present public officials in a wider knowledge of their duties and making them more efficient as such.

"THE COMMON DRUNKARD"

"The Common Drunkard" is the title of an address by the Rev. Henry B. Wilson, of Boonton, N. J., in the course of which he describes the actual operation of the New Jersey law which provides for the appointment of a commission to investigate charges of drunkenness, and where these are proven, to notify saloonkeepers not to furnish further liquor to the offending parties. Under the head of "The indirect value of the law" Mr. Wilson says:

"While a very large percentage of those who have been listed have been practically saved from drunkenness, much more has been done by the law in an indirect way, much more than appears in the public records. In the first place, it has given opportunities to interested men to form a real bond of contact with the drunkard which he could not otherwise get. Really the best point of any in this law is that it gives the board the power to subpoena. This injects at once into the life of the drunkard that sensation of the hand of the law reaching out for him which no man relishes. When the average man is brought face to face with government he is reminded of his weakness and this in itself has helped to bring some heavy drinkers to their senses. . . . While we have availed ourselves of the strong arm of the law in getting hold of the inebriates, we have not used strong arm methods in handling them except in rare, desperate cases and these are few."

WORK OF THE WESTERN COLORADO COMMISSION

The Social Service Commission of the missionary district of Western Colorado has published its first bulletin. It deals with a tuberculosis survey and contains some interesting recommendations. For instance, the commission recommends as a result of its survey as a field for charitable effort, proper provision for the reception and care of cases of pulmonary tuberculosis, especially of the destitute. The bulletin concludes with this very interesting sentence: "It seems to the commission that the duty of Christian people is plain, that if their climatic advantages are such as to invite the presence of sufferers among them they should take steps of corporate organization to provide proper care and attention to the needy and destitute within their gates."

SACRAMENTO, CAL., is a trolley and railroad centre. Accordingly there is a great deal of shopping done there by people from the nearby communities. To look after these satisfactorily, the Civic Club in conjunction with the Chamber of Commerce holds weekly luncheons at which social betterment topics are discussed and to which women are especially invited. According to the *Survey*, the next step will be to organize a campaign carrying the slogan "Make Civic Club Day your Shopping Day" to every civic organization and woman's club in the adjoining region.

OF THE fifty-two members of the Commission on Social Service of the Interchurch Federation of Philadelphia, sixteen (or nearly thirty-three per cent.) are Churchmen. The Church in this diocese is more largely represented on the commission than any other communion. The Church is not only strong numerically, but in active work.

AT THE RECENT annual meeting of the Philadelphia Housing Association of Philadelphia, held in the Church House, the following Churchmen were elected to the executive board: Bishop Suffragan Garland, Arthur E. Hutchinson, a member of the Social Service Commission, and Charles L. Borie.

CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed but yet reserves the right to exercise discretion as to what letters shall be published.

PUBLICITY AS TO THE CHURCH'S MARRIAGE LAWS

To the Editor of The Living Church:

FINDING that there is still a good deal of ignorance amongst our Church people about the Church's law of Marriage and Divorce, one is led to wonder just what method of publicity the Church has adopted for her canon. To be sure, the canon is to be found, for all to read, within the covers of that widely read, popular work, *The Journal of the General Convention, together with the Constitution and Canons of the Protestant Episcopal Church in the United States of America.* Aside from this, I do not know where it is to be found, except, perhaps, in one or two little manuals containing "Canons affecting the laity" which were gotten out by some of the Bishops. It is, of course, frequently discussed in the Church papers, but unfortunately there are still a few of the laity left who do not read the Church papers, and besides, discussion only tends to create the impression that the canon may be at any time changed, and is, therefore, of weak authority. What is needed is that the canon shall be so thoroughly published that there shall be no room for ignorance, on the part of our people, as to its existence or its meaning.

There is just one publication of the Church which is in the hands of all her people—The Book of Common Prayer. The Church of England has not hesitated to use her Book of Common Prayer as a medium for publication of a part at least of her marriage laws—the tables of Prohibited Degrees. And a masterly piece of publicity she has made of it too. Placed at the end of the Book where, once discovered, they can easily be found again: printed in such form, like blank verse, as to draw attention, with a catchy head line, "A man may not Marry"; and being not devoid of a certain humor, likely to invite a chuckling re-perusal during the listless moments of a dry sermon, these tables seem to fulfil all the rules of modern scientific advertising. None but the blind could remain ignorant of their contents.

Why cannot the Church in America follow the precedent set by the Mother Church in this? Why may she not use the Prayer Book as a vehicle for publishing effectively the canon on Marriage and Divorce? Certainly the provisions of that canon are in much more crying need of being known than the Tables of Prohibited Degrees (though one does see, sometimes, rather startling unions chronicled in the daily papers). It could not, however, be placed to best advantage at the end of the Prayer Book, for it lacks some of the elements that make the Tables effective there. It could hardly be forced into the form of blank verse, nor has it the least dab of that unconscious humor which really saves the Tables from oblivion. At first thought, it might seem that the proper place for it would be just before the Marriage service, but that would involve a repaging of the Prayer Book, and besides, it would only be likely to be found by people who were beginning to have a personal interest in that service; those attending a wedding seldom follow the service in the Book. We need to get the knowledge of what "God's Word doth allow" and doth not allow into the minds of the people long before they have come to the point of having a personal interest in the Marriage service. It is just one of the distressing things about the present condition of ignorance that, in many cases, it is only after affection has been allowed to take root, and often after the license has been procured, the ring purchased, and the wedding garments prepared, that parties seeking Christian marriage discover their contemplated union to be unlawful. Human nature being what it is, it is then too late. The parties go elsewhere for marriage and are lost to the Church.

Young people growing up with the Tables of Prohibited Degrees before their eyes simply do not fall in love with those the Tables forbid them to marry; the thing is not thought of. It is something like that we need to bring about, so to get what "God's Word doth allow" before the eyes of the people, and so keep it there, that it will get below the surface of their minds, and becoming a part of their unconscious thought, tend to create a predisposition against forming any attachment in the direction of a forbidden union.

Let the canon, or a clear explanation of its contents, be printed on a page to be inserted just before, and facing, the opening page of Morning Prayer. Then it would seem that all the conditions of the case would be met. It would come under the eyes of the greatest number of people, the greatest number of times. It would involve no repaging of the Prayer Book.

The General Convention alone, of course, could order this done, and the meeting of that body is a long way of. Meanwhile there is the utmost need that the people should be thoroughly informed on the matter. A step in that direction might be taken if the convention of each diocese will order that the canon be printed (in good readable type), framed, and hung in a conspicuous place in the vestibule of every house of worship in the diocese.

The knowledge of our people in this is largely by heresay, while the happiness, not to say the soul's welfare, of thousands may depend on their understanding of it. When they enter into improper marriages, are not we, if we have not taken adequate measures for their instruction, guilty of participation in sin by neglect?

EDMUND TREW SIMPSON.

The Rectory, Eugene, Ore., May 16, 1914.

ALABAMA AND THE PROVINCIAL SYSTEM

To the Editor of The Living Church:

MAY I be permitted, through your columns, to answer and express my astonishment at your editorial criticism of the diocese and Bishop of Alabama for not entering the Provincial System at this time? I cannot quite understand how the editor of so comprehensive a Church paper as THE LIVING CHURCH (the best Church paper in America) could hold up for ridicule a Bishop of the Catholic Church in America. It must be that he was not sufficiently informed as to why the diocese saw fit to pursue a policy of "watchful waiting." The report which he received was inadequate and did not express the Bishop's mind fully. It quoted from his written address, but too briefly to give a comprehensive grasp of our Bishop's position. Now as one who opposed the policy of waiting, and advocated immediate action, I may be in a position to speak with some authority on this subject.

The Bishop did not intimate that he thought that those who were fathering the three movements in the Church were actuated by unworthy motives. Not only that, but in a later address he plainly stated that he thought the men back of these movements were absolutely honest and upright. Now all thinking men can see that these movements, the Provincial System, Proportionate Representation, and Elective Presiding Bishop, are leading toward centralization of power in the Church. Your comparison of the "nomination of Mr. Taft, the formation of the Chinese Republic, and the imprisonment of Mrs. Pankhurst" is not a true analogy, for they did not take place in the same country, nor can they in any way bring about one result, while the movements of the Church will bring about centralization of power. You, yourself, oppose proportionate representation because of the Church in the strong dioceses. The Bishop of Alabama fears the same thing in all three movements; why should he be condemned? The General Convention has sanctioned the formation of Provinces, and expressly says that no diocese shall be coerced, thereby showing that a diocese has the right to refuse to enter a Province. Why then do you condemn the Bishop and the diocese of Alabama because they have decided to remain out one year—a thing which we had a perfect right to do according to the canons of the Church?

We of the South have certainly felt the evil effects of centralization of power. Fifty years ago it cost us many billions of dollars, and brought death and sorrow to nearly a million homes. I cannot see why we should be condemned for not acting hastily in matters of such vital importance to the Church.

One other reason for not acting now: the laymen asked that they be given more time in which to study this question. I think they should have it.

I trust that the editor will make to the Bishop and the diocese of Alabama such apology as his usual courtesy will dictate. I am,

Yours very respectfully,

Greenville, Ala., May 23rd. GEORGE E. ZACHARY.

[The Editor begs to say that he wrote with the full text of the Bishop's official address before him, but if by any subsequent words the Bishop modified what he had first said, the fact was not reported to us. In his official address the Bishop argued, not in one or two sentences, but at considerable length, that three separate measures, "though separately presented, were *intended* to be finally connected, and that each enactment was *intended* finally to play its part in working out the design that had been carefully *planned.*" There is here, and throughout his address, no mere belief that three distinct measures tend "toward centralization of power in the Church," but a direct charge of *intent* and of *planning*, in accord with "a purposed plan of action, because the minds of those who have thus far succeeded in passing the separate measures are thinking minds." His address was throughout an indictment of *intent* and *plan* on the part of unnamed men, "strong men in the Church," to accomplish by means of three separate measures, a purpose that they had not avowed. He was "sorry to believe that there are concealed factors, which for reasons have not been emphasized." He "cannot persuade

[himself] that these proposals either stand alone, *or were proposed with the purpose that they should stand alone.*" Thus believing, it is of no value to say that the Bishop thinks "the men back of these movements were absolutely honest and upright." In the first place it has never been the same men who were "back of these movements." In the second place we should not consider them "absolutely honest and upright" if they had done the things the Bishop of Alabama has charged against them.—EDITOR L. C.]

WOMEN IN THE CHURCH

To the Editor of The Living Church:

THE women who criticize the words of Christine Gaulin do not strike at the root of the matter. So long as the word "obey" remains in the marriage service, it is useless to expect men to give women positions on vestries, Boards of Religious Education, etc., because they have not the right mental attitude towards women.

Not until the parts of the marriage ceremony read the same for both man and woman can you expect men to be fully just in their dealings with women. It is just as necessary for a man to obey the reasonable requests of his wife, as for a woman to obey the reasonable requests of her husband if they would live happily together, and the marriage service should demand obedience from the husband also, or else eliminate the word "obey" from the service altogether.

"Marriage *halves* one's rights and doubles one's duties" in all happy homes, and nothing is more harmful to a man's spiritual growth than to have the power to rule another adult for life. It is bad enough for a person to be selfish and please only himself at all times, as many husbands do, but when in addition he tries to force another adult to do as he says, with the marriage ceremony to back him up, he can become a tyrant and practically with the sanction of the Church. If men were perfect, the word "obey" would not be such a bugbear, but since the marriage service is for everybody, and human nature is so imperfect, a service should be used that will protect everybody and make for happiness. Evidently some of the English Bishops are awake to the injustice of the ceremony as it now stands.

Another thing, wouldn't it be more sensible to say "Do you love," etc., instead of "Will you love," since people have no right to marry unless they love each other at the time of marriage? And besides it is an impossibility for anyone to promise future love, for if that were possible, there would be no unhappy marriages among Episcopalians, which is not the case. Unfortunately, it is impossible always to love some people, no matter how hard we try, as love cannot be forced, as all students of human nature know.

Make the marriage ceremony just and all other sex relations with adjust themselves. Sincerely yours,

Malden, Mass., May 20, 1914. GABRIELLE WEEKS.

CONFIRMATION AND HOLY COMMUNION

To the Editor of The Living Church:

APROPOS to the present discussion of Confirmation as a preparation for admission to Holy Communion, perhaps the following may be of interest:

At the General Assembly of the Presbyterian Church in the United States, in the year 1811, the report of the committee "to draught a plan for disciplining baptized children" contained the following item: "The rite of Confirmation thus administered to baptized children when arrived to competent years and previously instructed and prepared for it, *with the express view of their admission to the Lord's Supper*, shows clearly that the primitive Church, in her purest days, exercised the authority of a mother over her baptized children."

A similar declaration was made by the American Baptists in Philadelphia in 1742. Concerning the use of this rite among the Baptists, it had a duration of a hundred and sixty-nine years. And the end came for the very reason that some of our chief pastors are now advocating. To quote: When "Br. Manning came among them" (*i. e.*, the Baptist church founded by Roger Williams) "he prevailed with the Church to admit to *occasional* Communion, those brethren who were not convinced of the duty of coming under hands; but very few such were received as members till after his death." A few years later, however, the Church voted to admit members who did not hold to the necessity of Confirmation; a logical conclusion. E. A. LEMOINE.

St. Luke's Rectory, Niles, Ohio.

To the Editor of The Living Church:

I FEEL sure that many Churchmen of more than one nation will be glad to read Father Bull's letter in support of the last rubric of the Confirmation office. It may interest your readers to know that the Canadian committee who are trying to revise the Prayer Book have decided to retain this rubric exactly as it stands in the English and American liturgies. Perhaps if the clergy made a greater point of teaching about the grace of this apostolic rite, people would be eager to come forward and partake of its benefits, instead of being at such pains to avoid it. The popular mind seems to regard it as a grievous yoke, but those who are enlightened know it to be a valuable gift which may do more than anything else to fit them for approaching God's board.

Montreal, May 25th. SYDENHAM LINDSAY, *Priest.*

To the Editor of The Living Church:

THE insistence that no one should come or be invited to come to the Holy Communion who has not been confirmed or is ready and desirous to be, is often made on ground that is absolutely un-Catholic and un-Christian. The sin in so doing is represented as in not obeying a rubric, a universal rubric, if you please, of the Church. It is nothing of the sort.

There are certain sacraments which a Christian should receive; among them Baptism, Confirmation, and the Holy Communion. A person who neglects or rejects the first two is unfit for the Holy Communion, simply because if a person neglects or rejects a plain Christian duty, not only of undoubted antiquity in the Christian Church but practised in the beginning, as we read in Acts 8: 17, he is not a Christian; except the neglect is occasioned by ignorance and want of instruction, which neglect should be promptly remedied. Now the root of this evil is this. Three-fourths of the people in the American and English Churches consider Confirmation a manner of admitting to the Holy Communion or to Church membership, obscuring completely the purpose of the laying on of hands. I once heard a Bishop say, after Confirmation, that "whatever view you may take of this rite, all will allow that it is a profession of Religion," on which point he proceeded to dwell. In fact most of the members of this and the English branch of the Catholic Church practically treat the Sacrament of Confirmation as a formal admission to the Holy Communion or full Church membership; the Episcopal form of making a profession of religion. Many of the clergy who know better take little pains to contradict this prevalent error.

Cambridge, May 30th. EDWARD M. GUSHEE.

THE EPISCOPATE FOR NEGRO WORK

To the Editor of The Living Church:

THE Bishop of South Carolina, in his recent Episcopal address, in discussing the "Racial Episcopate" question, said: "What we are facing, therefore, is the old question of Negro representation in the Councils of the Church in a new form." The Bishop is absolutely correct in this statement of the case. It ever has been, not a question of Bishops, but one of participation in the government of the Church of which we are members; as much so as the Bishop of South Carolina. As we know ourselves to be men, we cannot but seek all the rights and responsibilities that pertain to men. We simply ask for a definite "status" within the Church, and the answer from the Bishop of South Carolina to such a straightforward and manly plea, is, that we ought to be disfranchised. Yea, more than that, he would have our disfranchisement accentuated by the bringing into being a disfranchised Negro Episcopate.

With respect to the utter uselessness of such discredited ecclesiastical machinery, a memento of the dark ages, I desire to quote the words of one who, in troublous times, occupied the same chair as the present Bishop of South Carolina, and who had the courage and the bravery to stand forth in a South Carolina convention and look clergymen and laymen in the face, and talk like the Bishops of old who were not afraid of martyrdom. Upon that memorable occasion the beloved Bishop Howe said:

> "It is all very well to say that they (the colored people), ought to be content with the Sacraments and ministry of the Church, but he understands a very little of human nature if he expects the Church to grow or have any influence over these people upon such terms . . . I have only to say, brethren, that if these are the terms upon which you expect to extend among the colored people a Church which you believe to be Catholic, there is small need to predict disappointment. And there will be smaller need still, to provide by restrictive legislation against the fancied dangers which are thought to attend upon their admission."

It is enough to make the angels weep, the sight of black men in the priesthood of the Church, having given the same canonical evidence of fitness as others, "disfranchised" because of the color of their skin. GEORGE F. BRAGG, JR.

Baltimore, Md., May 28, 1914.

AS TO DIOCESAN CONVENTIONS

To the Editor of The Living Church:

THIS is a season of diocesan conventions and convocations: a time when the representatives of the churches come together to report results and receive enthusiasm for greater achievements. But there seems to be the impression abroad that these gatherings are the end of all our efforts, whereas they are in reality but the means whereby we may accomplish even greater things. To use a homely expression, we are prone to regard these annual meetings as the *terminus* of our work: instead, they are the *power-houses* where we may charge our storage batteries of Christian usefulness with the *current* of the Holy Spirit.

Quite recently the owner of an electric automobile turned in at

a garage to the surprise of a friend whom he was taking for a spin. "I did not know you had had an accident to your machine!" exclaimed the unsophisticated friend. "I didn't," replied the owner, "I merely came in to have my storage batteries re-charged. Otherwise, we should not have been able to go much further." This garage was not the terminus of the ride; it was practically a new starting point; and thus it is with the convention of the diocese. We come to this meeting for the purpose of having the storage batteries of our Christian work re-charged that we may go on with our work without fear of coming to a standstill.

That enthusiasm and good resolutions come with these meetings is an argument in their favor. When we hear of the blessings which God is bestowing upon His children in different places we are filled with an intense longing to serve Him more faithfully. Let us, however, look at this enthusiasm critically. Do we really endeavor to live up to our good resolutions? Does not the determination to do right weaken when we face the evil? We are loud in our praises to God while in the presence of other Churchmen, but when we come down to the stern reality of "the world, the flesh, and the devil," we are not so ready to champion the cause.

The writer will never forget the words of a brother clergyman at one of the diocesan conventions: "I have been charged and surcharged and am now going to return to my parish to be discharged!" Let us not spend so much time getting ready for, and getting over the effects of, a convention, as will prevent our discharging ourselves of the good impressions received there! Let us pray earnestly that God will send us to our convention prepared to be benefited, and that He will bring us back to benefit others. Sincerely,

Baltimore, Md., May 28th. ALAN PRESSLEY WILSON.

COST OF MISSIONARY ADMINISTRATION

To the Editor of The Living Church:

IN the matter of the cost of administering the general mission funds, the percentage of cost was criticized in General Convention of 1907 by a deputy who said that many trust companies would administer such a fund for 5 per cent.

The late Mr. George C. Thomas replied that if this were an ordinary trust fund, he would gladly undertake its administration for less than 5 per cent; but as it is, the labor of raising the money swallowed up most of the expense. He added however, as I remember it, that he would guarantee to handle a much greater amount for the same total expense. He pointed out that if each of us would give $2.00 where we now give but $1.00, the percentage of operating expense would be cut in half. It would be well worth trying.

St. Paul, Minn. F. S. MILLARD.

SHORT SERMONS OR HEARTY SERVICES?

To the Editor of The Living Church:

THE writer of the interesting article on the short sermon, in the issue of THE LIVING CHURCH for May 23rd, comes to the usual though false conclusion that people go to church for the pleasure of the walk home, or to quiet their conscience if it should reproach them for neglect of church attendance.

Clergymen are very fond of talking and trying a "brief, hearty service," and are usually surprised that it does not increase the attendance. If they would pause and consider the reasons of the man in the pew, for going to church, or the man who ought to be in the pew, they would soon see that the few times the "brief and hearty service" succeeds is all on account of the "hearty" and not at all because of the "brief."

Of course no one would advocate an hour service for the Lenten noon-day meetings for business people who have to make a forty-minute sandwich of religion and lunch, and surely no one would dare consider a Sunday morning service of such a length as to interfere with that sacred institution, the Sunday roast dinner; but outside of such horrible extremes, consider the needs, desires, and expectations of the ordinary man when he says to himself "I might go to church to-night." You will notice that he says "I *might* go." That word *might* at once excludes the wise man who is "Always in His Place"—as one of The Young Churchman booklets puts it.

"I might go to church to-night" to hear a good sermon, or I might go to take part in the service. I don't care anything about the length of the sermon so that it interests me. I don't want a play or vaudeville show to finish at nine P.M., if it is any good, and a sermon should not only be interesting, but helpful, instructive, and uplifting as well. If I am going to church to hear a sermon, and have reason to think I'll hear a poor one, I stay home. What difference does it make whether the preacher babbles for five, fifteen, or thirty minutes?

"I'd like to go to church to-night to take part in the service." It is strange how little the churches realize the average person's longing to help in the service. But the occasional church-goer is timid. He is afraid to sing the hymns with vigor, he can't find the psalms, and if he does, the few murmurings around him do not encourage him to sing or read with heartiness, and that is the only way his taking part can do him good. In one of the largest churches in this city the Sunday evening service begins with an organ recital at 7:30, and dismisses at 9:30 or 9:40 P.M., and the church is thronged every Sunday evening. But how often the rector asks all to take part in the service, saying, "If you can't sing, make a joyful noise unto the Lord." And then he will tell of the recital of the Creed and Lord's Prayer in the middle ages in the great Cathedrals, when the voice of the multitude rose like thunder, and one could feel that "Our Father" meant more than a sentimental murmur.

Or, be assured that to shorten the Psalter, sing only one hymn, preach a ten-minute sermon, helps no one. Perhaps there is a family living next to your church who would find it convenient to tumble into church at 8 P.M., and tumble into their home again at 8:15 or 8:30; but the normal man who takes the time and trouble to put on his Sunday clothes and walk or ride to the church, is always perfectly willing to stay as long you can give him something worth while, and as long as you assure him that he is really helping by the part he takes in the service. Very truly yours,

Philadelphia, May 26th. WILSON H. PILE.

A CHURCH TREASURER'S CONFESSION

IN the *Literary Digest* for April 11th there appears an article under the caption "A Church Treasurer's Confession." It touches a sympathetic chord in the minds of other church treasurers, and suggests that such a confession of our financial affairs would be interesting reading. We have always felt that "those church-goers who consider their religion so absolutely free as to feel under no obligation to pay a cent for their share of it," do so because they have never stopped to think. This other church treasurer makes some statements which must be common to all churches. They are certainly applicable to our experience. We are informed "the poor give infinitely more than the well-to-do" and "with a much keener appreciation of the value of the regularity of the contribution." Only a church treasurer knows the comfort of having the envelopes come back in regular order filled with the exact amount each Sunday. This other treasurer pays a tribute to "the least able to give" who grasp so quickly the moral effect of each member of a family having his or her own envelopes and giving systematically. In contrast to this he cites "a case of a well-to-do family of six persons, the husband and father of which is the only one having envelopes. He gives a dollar a Sunday for the entire family to 'save the bother' of all of them having boxes." The writer we are quoting says "only an abundant sense of humor can keep a church treasurer from becoming sour and cynical over some of the excuses offered by 'forgetful' members when their memories are refreshed." He states that "girls and women are more conscientious than boys and men, and give more generously of their incomes." He ends his confession by saying that if the problem of church support is merely a matter of education, he prays that such a school be started as soon as possible.

ALL HONOR to the mind—was it man's or woman's—who conceived the weekly envelope system. All honor to the Men's Forward Movement that put the system into such world-wide operation. All honor to the two men in our own congregation who adapted the system so splendidly to the needs of our church, that the great parish of Trinity, New York, sent to us for information for installing this system. All honor to the forty men and women who composed the original every-member canvass in our congregation four years ago, and whose faithful devotion to a difficult task brought about the splendid results this record will show. All honor to those contributors who have regularly Sunday after Sunday placed their envelopes upon the alms basins.

It is a significant fact that the general Church is very much alive to the importance of giving as a requisite to a well rounded Christian life.—*Cathedral Notes* (Louisville).

PUBLICITY IN CHURCH FINANCE

IN ACCORDANCE with the higher idea of business responsibility, I want to plead for absolute publicity in the financial records of a parish. The Church public is interested in receipts and expenditures. Salaries should be printed in reports. If they are small, the parish should know it; if they are large, every sensible person will know that the requirements of the position demand an even larger amount. And this need of publicity applies also to endowments.—From the Convention Address of the Bishop of Long Island.

WHEN YOU find yourself, as I dare say you sometimes do, overpowered as it were by melancholy, the best way is to go out, and do something kind to somebody or other.—*John Keble.*

LITERARY

ESSAYS

Men and Matters. By Wilfrid Ward. New York: Longmans, Green & Co. Price $3.50; by mail $3.67.

This is a very pleasing book of essays on subjects as diverse as "Disraeli," "John Stuart Mill," "Cardinal Vaughan," "St. Thomas Aquinas," and "Union among Christians." The author, a well-known Roman Catholic layman, is a writer who impresses one with a combination of those rare qualities in the literary world—deep religious convictions and consideration for an opponent's viewpoint. To sum up his position in his own words: "The ideal aim is that every group of Christians should preserve its *esprit de corps*, but should at the same time refrain from mutual hostility." His essay on "Union among Christians" is a very able presentation of the argument for the conservative position of the Roman Church and is good reading for one who is anxious to correct his own narrow vision by getting the other man's viewpoint. Along this same vein are the essays on "Reduced Christianity" and "The Conservative Genius of the Church."

It is not the person who agrees with us that helps us to be really charitable, but the person who differs from us and shows us a different viewpoint of truth. This function is admirably served by Wilfrid Ward, who has a theological bias without the "odium." His estimate of Chesterton is extremely illuminating in "Chesterton among the Prophets," the best criticism we have seen.

The book has a charming style and its varied subjects make it good reading for an age that seeks short and crisp analyses of men and matters. His criticism of Mrs. Humphrey Ward's hero in *The Case of Richard Maynell* is an admirable expose of the weakness of the anæmic saints of latitudinarian novelists.

In short, the volume is wholesome and savory, and one feels like thanking the author for his pleasant introduction of men and matters with which he is perfectly familiar. J.

SERMONS

The World. By Rev. W. C. E. Newbolt, Canon of St. Paul's. London: Wells Gardner, Darton & Co., Ltd; Milwaukee: The Young Churchman Co. Price 60 cents; by mail 65 cents.

In this little volume Canon Newbolt gives us five powerful sermons which must have made a deep impression on his hearers, and will on those who read them. The sermons are far above the average in matter, thought, and style; and would perhaps appeal most to an educated congregation. Every sentence shows the work of a man devoted to God and his country; intensely in earnest, he is compelled to warn his countrymen of the evils besetting their land, and to point the way of escape through Jesus Christ and His Gospel. There are many striking passages: *e.g.*, "For this is and ever must be the message of the New Testament—news, good news. Good news to the fearful; there is a God. Good news to the doubting; God reigns. Good news to the sinner; God can help and God can save." Or this: "Let us be quite clear at the outset on this point: that the environment does not exist which is able to enslave a man; of which he is compelled to say, 'Living where I do, I cannot be true to God.' We are free, absolutely free, and no environment, however bad, can enslave us, or destroy the freedom of the will to choose what is right and pure and good."

Moral Leadership and other Sermons. By Leighton Parks, Rector of St. Bartholomew's Church, New York. Charles Scribner's Sons. 1914.

This book contains the last ten sermons which concluded a ten year's exceedingly fruitful ministry. They are crisp and clear in language and full of thought. We doubt if anyone sat unmoved by them as they were delivered from the pulpit accompanied by the presence and voice of the strong and earnest personality which gave them utterance. They exhibit an earnest desire to bring the message of Eternal Life close to the hearts of men and women living in a great city in this twentieth century.

In this effort the preacher does not hesitate in his attempt to translate scriptural and theological phraseology into modern speech. In doing so possible secondary meanings are put first. Thus, "Whosesoever sins ye remit, they are remitted unto them; and whosesoever sins ye retain, they are retained." does not mean what "in the sixteenth century" it was supposed to mean; not what in certain offices of the Church it still, to very many means, but rather that moral leadership which the Church possesses, and which it has evinced by enlightening the understanding and consciences of men, so that they have come to perceive that some things which they had supposed sinful were not sinful, and some things which they had regarded as right are in truth very wrong. What St. Paul termed predestination we would call "heredity," and "election" in our day is better described as "privilege." The way to faith in Christ as our Master and Saviour is made easier for those who have found for their belief a difficult obstacle in miracles, by a quotation from Prof. Harnack's *What is Christianity?* which attaches no critical importance to these, and the possibility for their presence in the Gospel narratives may after all be due to the evangelist's accepting certain stories of Jesus which quite naturally recorded with what they believed He must have done.

One wonders whether a faith which is built up by such a process of tearing down can ever grow up to the likeness of "the faith once delivered to the saints." A. T. G.

RELIGIOUS

The Layman's Old Testament. By M. G. Glazebrook, D.D., Canon of Ely. Oxford University Press.

The Old Testament teems with obscurities, and, in the majority of our Bibles, is printed in an unattractive form. For these reasons the average layman experiences considerable difficulty in understanding and reading it. The object of this volume is to remove such obstacles, and the editor has been very successful in his efforts.

He presents a selection of all that is most characteristic of Hebrew history, poetry, and philosophy. Five books have been omitted; these are Leviticus, Chronicles, Esther, Lamentations, and the Song of Solomon. All the rest have been to some extent shortened by cutting out unimportant passages. The extracts from the historical writings, whose traditional order has not been disturbed, present the history of Israel as a continuous narrative. The parts left out are of little interest to the general reader, and the excision enables him to get a better idea of the progress of events. The excerpts from the prophets and "Wisdom Literature," arranged in chronological order, are well-chosen, and comprise all that is necessary to the proper understanding of the teachings of the writers. Portions of First Maccabees, Ecclesiasticus, and the Wisdom of Solomon are also given.

The text of the volume is that of the English Revised Version, amended by the use of many of the marginal readings in which much of the best work of the Revisers is to be found. Some copyists' errors and some repetitions have been omitted. A few necessary transpositions have been made. By a judicious use of brief footnotes, the editor removes many difficulties in the way of a proper understanding of obscure passages, and calls attention to a number of the worst corruptions of the original Hebrew. The importance of such helps cannot be overestimated. They often render the consultation of a commentary unnecessary.

The outward form of the book is attractive. The printing is clear, and a full page of text is given, instead of the objectionable arrangement of two columns employed in most of our Bibles. The rhythmical parts of the prophets are printed as poetry, and this is a great gain. A further advantage is the use of large type to indicate the main subject of each section. A chronological table and eleven maps complete the volume.

A work such as this can be highly recommended to every layman who desires to read the Old Testament intelligently. V.

HINTS TO PREACHERS

Evangelistic Grindstones. Hints for Preachers, Teachers, and Lay Workers. By the Rt. Rev. the Lord Bishop of Salisbury, Bishop Thornton, Prebendary Carlile, and other workers of the Church army. Edited by Captain W. R. Davey, of the Church Army. Milwaukee: The Young Churchman Co. Cloth bound, 60 cts.; by mail 66 cts.

However strange or unattractive the title of this book may at first reading appear, once within its covers we doubt whether many clergymen who have the spirit of pastors will lay it down until they have reached the end. As its subtitle denotes, it is a book of "hints for preachers, teachers and layworkers." Primarily it is a book of evangelistic methods for workers in the English Church Army, its chapters being either sermons or addresses which have been delivered to them upon various occasions. The subject matter however brings us close to the heart of our religion, and is filled with such wisdom and pastoral advice that many a priest who has charge of a city mission will feel refreshed and helped by its perusal. The intense earnestness of men who are seeking to save their fellows is evident on every page of this volume, and one cannot but feel that had the spirit which characterizes this book been widespread in the eighteenth century some schisms which the Church to-day bewails would never have been.

The Bishop of London writes the "foreword," Bishop Thornton the chapter on Witnessing, and the concluding chapter is by the Bishop of Salisbury. The remaining chapters are by officers and prominent workers in the Church Army. As a book which will prove especially helpful to city mission workers this volume is commended. A. T. G.

Woman's Work in the Church

Sarah S. Pratt, Editor

Correspondence, including reports of all women's organizations, should be addressed to Mrs. Wm. Dudley Pratt, 1504 Central Ave., Indianapolis, Indiana

MANY reading women have now a list of recommended books to be read during the summer. There are many books which gain in value from being read with a summer-time setting. Not that summer is to be given over to books unworthy the strenuous mental life of winter, but as a rule, women are cramming so much in winter, for clubs, classes, and philanthropies that they must resolutely put aside all books that are not issued by sociological bureaus, experiment stations, or educational departments. In summer, then, they may read and enjoy the books they like, without direct reference to self-improvement.

Lately a book has come to us which is an amalgamation of out-of-doors charm, strenuous work, anxiety, humor, loving-kindness, Church, and Auxiliary. It already bears a very attractive title, but if we were permitted to give it a second name, its full name would be *A Woman Rice-Planter—A Handbook of Happiness.* The pen name of the charming writer is Patience Pennington. Putting two and two together one might calculate pretty accurately who this particular woman is. Suffice it to say that she is a denizen of South Carolina who has been gracious enough to the world to put it in touch with an unusual, arduous form of woman's work in a most pleasant style. Having two plantations to manage, and depending upon plantation blacks for assistance, she tells in diary form of her workaday life, full of cares due to the unreliability of her help, and yet brimming with fun, love, and kindness. "A glorious sunshine, thank the Good Father; I hope I will get the cotton picked to-day." But no matter whether she gets the cotton picked or no, her abounding gratitude to the Good Father shines in every page.

The little church and the Auxiliary fill a great part of her life. At this church, where she sometimes served as organist, she tells how one Christmas it fell to her to "raise" the tune—the organ being out of order. To her dismay the hymn given out was "Shout the Glad Tidings," which she says was "exultingly sung by one trembling voice." She narrates how a few Auxiliary women had a sale of ice-cream which they held out of doors, their chief patrons being little children to whom they sold very generous saucers—full for five cents. "Two ladies down on their knees serve out the cream to the excited string of children, who bring their nickels tightly clasped in their hands. My churn (or freezer as we would say) is for pure cream, as that is the only kind I can make, but it is not nearly so popular as the others which are made of custard of different flavorings. Finally, after a period of great activity, I hear, 'All gone but the Newport vanilla' (that is mine), and the answer comes, 'Well, if there is nothing else I will take that,' and everything is gone, and the benches are put back in the schoolhouse, and we have made eight dollars for our Auxiliary; not much, but it represents a good deal of labor. This will go to a cot in the hospital at Shanghai, in memory of Bishop Howe, and for a Bible woman in Japan. A mite truly, but God grant it may be blessed."

This woman found herself the owner of two estates, besides a summer home in the pinelands, and the way she managed to pervade all three of them, being followed about by her loved piano, betokens an energy which recalls that of war days. The descriptions of the servants, old and young, and the tender patience with their many peccadilloes is full of humor, and is wonderfully supplemented by clever sketches by Alice H. Smith. One of the finest bits in the book is an interview between herself and old Ransom. She is anxious about taxes, and crops, and Ransom, in a long "discose" in what the author calls the Gullah tongue, almost unprintable, tells her the comfort he had got from the book of Job. "En I read en I read till de kumfut kum to me. En Miss Pashuns, ma'am, my min' bekum quiet and happy en I neber is fret sence." Miss Pashuns then thanked him and says she too will turn to the book of Job. Frequently thereafter she writes, "I must fly to Job." We find ourselves wondering if "Miss Pashuns" was so kind and forgiving because she was an Auxiliary woman, or *vice-versa.* One reading is not enough for this refreshing book.

THE ANNUAL meeting of the Woman's Auxiliary of the diocese of Michigan City, held in mid May at St. James' Church, South Bend, was a well-arranged one, following the diocesan council, a few of the neighboring clergy lingering to get the benefit of the woman's day. Bishop White, in an affectionate and fatherly way, besought the Auxiliary, at the service held the night before the meeting, to adopt every means to raise their society to the highest efficiency. "I want an Auxiliary, I need an Auxiliary, but I want it to be of the best sort, true helpers, generous, self-sacrificing, and loyal." To this end it seemed that the Auxiliary bent all its energies during the long, busy meeting. Beginning with a celebration of the Holy Communion, with Bishop White celebrant, there was barely time for breakfast before committees were at work, and at 9:30 Miss Goldthwaite of Marion, the diocesan president, called the meeting to order. A few features of the day's work are noteworthy. One was the creating of a department of missionary literature in the way of a reciprocity bureau. This was placed in charge of Mrs. Robertson of Fort Wayne, who explained that it was her purpose to conduct it as the D. A. R. does a similar bureau. She wished the programmes of all the parish Auxiliaries to be sent to her. She would also collect literature from the Missions House, and would procure exceptionally good papers from individual societies; all of which she would have catalogued, and which might be borrowed for a fee of ten cents. This will be operative only within the diocese.

Archdeacon Baynton having spoken favorably of the group meetings held in the diocese of Michigan, it was decided to arrange three districts, those of Marion, Fort Wayne, and South Bend, and to experiment for one year with them. This seemed to be in response to a desire of the president and others for a more frequent mingling than is afforded by the annual meeting. A very generous pledge of $800 was made towards the support of the Archdeacon. An unusual thing about this pledge was that it was voted for before the individual Auxiliaries had made pledges. Usually the Auxiliary pulse is felt, as it were, and the total pledge regulated thereby. Considering that there are but eighteen branches, this was a great undertaking. When each had made its pledge, Bishop White asked if individual gifts would be accepted, and then came a number of generous gifts from both individuals and guilds. It was well and quickly done. The constitution was revised, an officer appointed for the Church Periodical Club, and the Auxiliary furnished with a splendid working corps. The Juniors, under the care of Miss White, had a good exhibit, of which a circus procession cut out of paper by small boys was the crowning feature. The editor of this page was privileged to speak of what the Auxiliary, in its forty odd years of life, had meant to the American Churchwoman.

The arrangements for entertainment were well planned. There was an abundant hospitality, which will leave a pleasant memory of the "Ladies of St. James'," as the old poem says. Mrs. Harry Wood, president of the St. James' branch of the W. A. was chairman of affairs, and used a quiet but never ceasing vigilance in promoting everybody's comfort and happiness. An invitation to meet in Marion next year was accepted.

SINCE THE plan of apportionment has been changed, many Auxiliaries are ignorant of their parish and diocesan obligations. It ought to be impressed upon the parish Auxiliary, as soon as the apportionment is made, what its parish is expected to give, and it should take the lead in the giving. From its very nature it is fitted to be the example and leader. The parish Auxiliary, being the organized missionary society of the parish, should be able to intelligently discuss and explain the

apportionment, which, to some women, remains forever an unsolved mystery. It was thought that the old method stimulated the pride of the Auxiliaries, but we certainly have progressed beyond the kindergarten period when we have to be shown exactly what we have achieved in order to understand it. The amount of the parish apportionment, and the diocesan also, might be recorded in the minutes of the secretary early in the fiscal year, and its growth in the parish discussed from time to time. This would be very helpful to rectors.

ONE VERY important, though seemingly small, thing is the use of words and phrases describing dignified work. Usually in starting anything new, a careful choice of terms is made, significant of the nature of the work. One's sense of fitness is constantly offended because of men and women, and younger women especially, corrupting, abbreviating, or substituting for these correct names, those devoid of meaning. We will not take space now to write fully of this, but this note from the *G. F. S. Members' Quarterly* is apropos:

"A great many of our girls, and not a few associates, have a very bad habit of speaking of the badge of the society as 'the Pin' and of their solemn admission to the G. F. S. as 'getting my pin.' Of course, we none of us mean anything disrespectful to the society when we do this, but it is an unseemly and most unfortunate way of referring to a very beautiful service, and to a badge, that more than anything we have, except the prayer, typifies the closeness and beauty of the bond that unites us in a very vital way for high and noble purposes. Let us try to speak of our *Badges*, and our *Admission to the G. F. S.*"

The Holiday House of the G. F. S. of Western New York again opens wide its portals to a weary womankind. This is on the west side of Canandaigua Lake, the P. O. address being Oak Cliff Landing. For six years this Holiday House has been a haven of comfort, and already the house is practically filled for the last half of July. About seventy have been guests each year. There are two rigid rules observed in the Holiday House and two only; *i.e.*, plenty to eat and of the best quality.

The Holiday House idea has been successful from the beginning. The House has been the recipient of gifts from time to time, and for the coming season generous provision has been made. The "high cost of living" will not be exploited as table conversation during the summer. Miss Katharine E. Hayes, of Geneva, who has been house-mother for four years, will serve again. Miss Hayes is the daughter of the late Rev. Charles Wells Hayes, D.D. Board in advance: members and married branch helpers, $3.50; associates $4.00 per week. Saturday afternoon to Monday morning $1.00, associates $1.50. Arrivals and departures on Saturday as far as possible. Lack of room will prevent receiving invalids. Apply to Mrs. W. C. Daly, 395 University avenue, Rochester, N. Y.

THE ANGLO-AMERICAN PEACE CENTENARY

BY J. A. STEWART

THE coming celebration of the Peace Centenary is of interest to peace lovers around the world. This event is one of the greatest centennials on record. For it marks the close of a hundred years, during which no wars have occurred between the two greatest nations of the globe—the United States and Great Britain.

Naturally, the features of this important celebration are of the most brilliant and enduring nature, and plans for the celebration were begun early, in order to permit of the elaboration of observances which would attract the attention, and interest, not only of the mass of English-speaking people, but also of those of all nations to whom the growth of peace principles and practice is equally vital.

The movement for the world-wide celebration of the centennial of peace among English-speaking nations first took form in 1910, when committees were organized in Great Britain, in Belgium, and in the United States.

Each of these national committees is composed of several hundred members. Representative men in every state are members of the United States National Committee, which is headed by Andrew Carnegie, general chairman; John A. Stewart, chairman of the executive committee, and Cornelius Vanderbilt, and J. Pierpont Morgan of the finance committee. The governor of each state has appointed the state representatives from among eminent men.

Few public movements in Great Britain, it is stated, have enlisted the approval and support of so large a number of prominent men as the popular plan for the joint celebration of the one hundredth anniversary of peace among English-speaking people.

Earl Grey, former Governor General of Canada, is the presiding genius of the movement. The list of vice-presidents embraces one hundred names. It includes the Prime Minister, the Secretary of State for Foreign Affairs, and eleven other members of the Cabinet, the principal members of the last Conservative ministry, Mr. Bonar Law, leader of the Unionist party, and Mr. J. Ramsay McDonald, leader of the Labor party.

Religion is represented by the Archbishop of Canterbury, the Bishops of the Church of England, the heads of the various non-conformist bodies, and others.

The chancellors of the universities, the heads of royal societies, and others of eminence in the domains of learning, the Lord Mayors of the principal cities, governors of colonies, and former colonial administrators are on the list.

The preliminary conferences of these great national committees, in preparation for the centennial, are mass meetings and functions which are doing much for the cause of peace.

A notable delegation of members of the British committee came to the United States to return the visit in Europe of the American envoys. And this interchange of visits has already aroused a great awakening of peace sentiment.

One of the results of the international conferences has been the development of a reciprocal plan to erect a statue of Queen Victoria in Washington, and one of George Washington in England.

The British committee, headed by Earl Grey has asked for $300,000, with which it is proposed to, first, erect the statue to George Washington in Westminster Abbey; second, to purchase and maintain Sulgrove Manor, the old home of the Washington family in England; the family whose arms supplied the Stars and Stripes of the American flag; and, third, to found an educational scheme for promoting Anglo-American affection and good will.

An Anglo-American exposition will be held in London during the summer and winter of 1914-15.

The plans for the Peace centenary in the United States are also very comprehensive. They include special celebrations in all the large cities. Chicago has already decided to expend $100,000. And similar celebrations are proposed in Boston, Philadelphia, Washington, Detroit, Buffalo, and other cities. One feature of the New York City celebration is an historical costume ball, under the auspices of leaders of society, the costumes and decorations being designed to illustrate epochs and events in the one hundred years of peace.

Other methods of celebrating are the institution of exchange professorships, and travelling scholarships for journalists, the compiling of a history of one hundred years, the erection of commemorative tablets as memorials to individual events, religious services, and the erection of permanent memorials and monuments along the American-Canadian frontier, including arches over the Quebec-Miami and Vancouver-Los Angeles highways, where they cross the boundary, and bridges at Niagara Falls and Detroit. At Detroit the plans call for water gates and possibly a tunnel.

As arranged, the foundation stones of the proposed statues in each country are to be laid at the same time by the President of the United States and the King of England, respectively. And in recognition of the significance of the moment, it is planned that there shall be a cessation of the activities of one hundred and fifty million English-speaking people throughout the world for five minutes, to be spent in silent prayer and contemplation.

DEEP IN THE WOOD

(A RONDEAU)

Deep in the wood I love God best;
There I am His distinguished guest.
There glows the primal stamp of "Good,"
There moves the elemental mood
Wherein my soul finds every quest.
I live full life, supremely blest—
No dissipating imps intrude
Deep in the wood.

The "open secret" manifest,
Or through far vistas sweetly guessed,
Beams forth from leaf or saw-log rude;
All things with hallowed eyes are viewed,
Deep in the wood.

LE ROY TITUS WEEKS.

Church Kalendar

✠

June 1—Monday in Whitsun-week.
" 3, 5, 6. Ember Days.
" 7—Trinity Sunday.
" 11—Thursday. St. Barnabas.
" 14—First Sunday after Trinity.
" 21—Second Sunday after Trinity.
" 24—Wednesday. Nativity St. John Baptist.
" 28—Third Sunday after Trinity.
" 29—Monday. St. Peter.
" 30—Tuesday.

KALENDAR OF COMING EVENTS

" 9—Convention of the Diocese of Connecticut, at St. John's Church, Bridgeport, Conn.
Convention of the Diocese of Easton, at Emmanuel Church, Chestertown, Md.
Convention of the Diocese of Fond du Lac, at St. Paul's Cathedral, Fond du Lac, Wis.
" 10—Convention of the Diocese of Colorado, at St. John's Cathedral, Denver, Colo.
Convention of the Diocese of Western Michigan, at St. Luke's Church, Kalamazoo, Mich.
Convention of the Diocese of West Virginia, at Trinity Church, Morgantown, W. Va.
" 11—Convocation of the Missionary District of Western Colorado, at St. John's Church, Ouray, Colo.
" 15—Installation of the Rt. Rev. Albion W. Knight, D.D., as Vice-Chancellor of the University of the South, Sewanee, Tenn.
" 17—Convocation of the Missionary District of Asheville, at Trinity Church, Asheville, N. C.
Convention of the Diocese of Vermont, at St. Stephen's Church, Middlebury, Vt.
" 19—Convocation of the Missionary District of Wyoming, at Rawlins, Wyo.
" 21—Convention of the Diocese of Mississippi, at St. John's Church, Laurel, Miss.
" 24—Convocation of the Missionary District of Cuba, at the Cathedral, Havana.

Personal Mention

THE Rev. F. F. BECKERMAN, rector of Christ Church, Springfield, Mo., diocese of West Missouri, has resigned, and accepted the rectorship of the Church of the Ascension, Salida, Colo., the change becoming effective June 1st.

THE address of the Rev. HUTCHENS C. BISHOP is changed from 127 W. Thirtieth street, to 215 W. 133rd street, New York City.

THE Rev. WILLIAM TAYLOR DAKIN, for several years associate rector of St. John's Church, Savannah, Ga., has accepted the rectorship, to succeed the late Rev. Charles Hall Strong, D.D., who was rector for thirty-five years.

THE Rev. Dr. JOHN H. FERINGA, who recently became rector of St. John's Church, Grand Haven, Mich., should be addressed at No. 521, Lafayette street.

THE Rev. G. TAYLOR GRIFFITH of Chicago, has been in charge of the services at Christ Church, St. Joseph Mo., diocese of West Missouri, the past month. The Rev. Chas. Hely-Molony, of New Albany, Ind., assumed the rectorship on June 1st. The Rev. Edward Henry Eckel, the former rector, is now the secretary for the Province of the Southwest.

THE address of the Bishop of West Texas, the Rt. Rev. JAMES S. JOHNSTON, D.D., has been changed from San Antonio to Kerrville, Texas.

THE Rev. STEPHEN F. POWER, of Yuma, Arizona, has accepted the charge of St. John's Church, Williams, succeeding the Rev. Henry C. Smith, who will return to Sewanee for further study.

THE Rev. ROBERT ALAN RUSSELL, of Beloit, Kansas, assumed charge of St. Luke's Church, South St. Joseph, Mo., diocese of West Missouri, on June 1st.

THE address of the secretary of the social service commission of the diocese of Western New York is the Rev. JESSE A. RYAN, No. 7 Vine street, Lockport, N. Y.

THE Rev. G. P. SOMMERVILLE, D.D., has resigned the rectorship of St. James' Church, Hammondsport, N. Y., diocese of Western New York, and has accepted the rectorship of St. John's Church, Mount Morris, N. Y., in the same diocese, beginning his new duties July 1st.

THE Rev. CHARLES F. WESTMAN has resigned the rectorship of Emmanuel Church, Petoskey, Mich., diocese of Western Michigan, to take effect June 13th, when he enters upon the rectorship of Trinity Church, Logansport, Ind., diocese of Michigan City.

Summer Appointments

THE Rev. DAVID C. BEATTY, formerly rector at Lead, and afterwards located at Deadwood, S. D., is acting temporarily, commencing June 1st, for three months, as assistant at St. James' Church, Chicago, and taking all the services and work during the vacation of the rector, the Rev. James S. Stone, during July and August.

THE Rev. WM. S. BISHOP, D.D., of East Orange, N. J., will be in charge of the services at St. Mark's Church, Orange, N. J., the Rev. F. B. Reazor, D.D., rector, from June 14th to September 20th.

THE Rt. Rev. THOMAS F. GAILOR, D.D., Bishop of Tennessee, sailed on May 29th from Philadelphia, with his family, for a trip of several months abroad. The Bishop expected to spend much time travelling through northern France. He will also visit his son, who is at present a Rhodes scholar from Sewanee at Oxford.

THE Rev. H. LANDON RICE, rector of St. Alban's Church, Newark, N. J., will sail for Antwerp on the Red Star Line steamer *Kroonland*, on June 6th, for an extended vacation, returning September 15th. During his absence the Rev. John E. Hodson will be in charge.

ORDINATIONS

DEACONS

NEWARK.—On Saturday, May 16th, at St. John's-on-the-Mountain, Bernardsville, N. J., the Bishop of the diocese ordained to the diaconate Mr. JAMES HOLLYDAY STONE FAIR, son of the late Very Rev. Campbell Fair, of Trinity Cathedral, Omaha, Neb. The candidate was presented by the rector of St. Bernard's Church, Bernardsville, the Rev. T. A. Conover. The sermon was preached by the Rev. P. F. Sturges of Morristown. Assisting in the service were the Rev. Dr. J. F. Butterworth of Dover, the Rev. R. A. Brown of Basking Ridge, the Rev. P. J. Steinmetz of Summit, the Rev. N. T. Boggs of Chatham, and the Rev. V. W. Mori of Madison. Mr. Fair will serve his diaconate as assistant to Mr. Conover at St. Bernard's Church, and vicar of St. John's.

KANSAS.—On Thursday, May 28th, the Bishop of Kansas ordained to the diaconate Mr. HARRY WATTS, presented by the Rev. Carl W. Nau, under whom he served as catechist at Iola and Yates Centre, which work he continues; and Mr. NEIL EDMOND STANLEY, presented by the Very Rev. J. P. deB. Kaye. Mr. Stanley will serve as curate at Trinity Church, Lawrence, Rev. Evan A. Edwards, rector. The Rev. Otis E. Gray preached the sermon.

SAN JOAQUIN.—On Tuesday, May 19th, at St. James' Pro-Cathedral, Fresno, Cal., the Bishop of the diocese ordained to the diaconate Mr. AARON SIDNEY ATTRIDGE. The sermon was preached by the Rev. H. H. Powell of the Divinity School, San Francisco. Mr. Attridge is in charge of St. Michael's mission, Tuolumne.

WESTERN MICHIGAN.—At St. Mark's Church, Grand Rapids, on Sunday, May 31st, the Bishop of the diocese ordained Mr. HAROLD HOLT to the diaconate. The candidate was presented by Rev. A. Thoroid Eller, and Dean Francis S. White preached the sermon. Mr. Holt assumes charge of Grace Church, Holland, on Trinity Sunday.

PRIESTS

INDIANAPOLIS. — On Whitsunday, in All Saints' Cathedral, Indianapolis, the Bishop of the diocese advanced to the priesthood the Rev. CHARLES EDWARD WILLIAMS, of Terre Haute, and the Rev. RUSH RICHARD SLOANE, of the Cathedral staff. The Bishop was the preacher. Dean Lewis presented Mr. Sloane and the Rev. William Burrows presented Mr. Williams. The Litany was sung by the Rev. George G. Burbanck. The Rev. Horace W. Wood acted as the Bishop's chaplain.

NEWARK.—On Ascension Day, at Calvary Church, New York City, the Bishop of Newark advanced to the priesthood the Rev. RAYMOND L. BROWN, curate of the church. The candidate was presented by the rector, and the sermon was preached by the Bishop. Assisting in the service were Archdeacon McCleary and the Rev. B. D. Chambers.

SOUTH DAKOTA.—On the Sunday after Ascension, at Christ Church, Lead, the Bishop of the district advanced to the priesthood the Rev PAUL HUMPHREY BARBOUR. The candidate was presented by the Rev. John Robinson, priest in charge of the Sisseton Indian Reserve. The sermon was preached by the candidate's former rector, the Rev. Dr. E. deF. Miel, rector of Trinity parish, Hartford, Conn., and member of the Board of Missions. Besides the above mentioned priests, the Rev. Messrs. Ashley, F. B. Barnett, Burt, and Paul Roberts took part in the laying on of hands. Mr. Barbour is a graduate of Trinity College and of Berkeley Divinity School, and a student of Oxford. He will succeed his presenter, the Rev. John Robinson, who has been retired by the Board of Missions after forty-three years of work among the Indians, as priest in charge of the Sisseton Reserve. He is the fourth missionary sent by Trinity parish, Hartford, to South Dakota.

DEACONS AND PRIESTS

TENNESSEE.—At the chapel of the University of the South, Sewanee, on April 16th, the Bishop of Tennessee, ordained to the diaconate Mr. HALSEY W. SMITH, and advanced to the priesthood the Rev. SAMUEL SUTCLIFF. The Rev. S. C. Hughson, O.H.C., preached the sermon, and the Rev. Thomas A. Tidball, D.D., the Rev. C. K. Benedict, D.D., Dean of the theological department, the Rev. John B. Cannon, chaplain of the University of the South, and the Rev. Jewett Williams, assisting.

DEGREES CONFERRED

NASHOTAH HOUSE.—D.D. upon the Very Rev. SELDEN P. DELANY, B.A., Dean of All Saints' Cathedral, Milwaukee, Wis.; the Rev. WILLIAM A. MCCLENTHEN, rector of Mount Calvary Church, Baltimore, Md.; and the Rev. GEORGE WALLACE, Professor at Trinity Divinity School, Tokyo, Japan.

DIED

ASHTON.—Entered into Life Eternal AMELIA HUNTINGTON ASHTON, widow of the Ven. Amos Turner Ashton, D.D., at the Albany City Hospital, May 20, 1914. The funeral was from St. James' Church, Hyde Park, N. Y., on Saturday, May 23rd, and the burial in St. James' churchyard.

CAMPBELL.—At Brookline, Mass., on Tuesday, May 26, 1914, MITCHELL LEEDS, beloved child of George W. and Eva T. CAMPBELL, age 2 years, 2 months, and 28 days.

Suffer little children to come unto Me . . . for of such is the Kingdom of Heaven.

RETREATS

KEMPER HALL.—A retreat for ladies will be held at Kemper Hall, Kenosha, Wis., June 16th to 20th. Conductor, Father Spence Burton, S.S.J.E. Please notify the Mother Superior before June 12th.

MASSACHUSETTS.—The annual Retreat of the Brotherhood of the Way of the Cross, to which the clergy generally are cordially invited, will be held at the Episcopal Theological School, Cambridge, Mass., beginning Monday evening, September 14th, and ending Thursday morning. Conductor, the Bishop of Massachusetts. Those purposing to attend will please send early notice to Rev. A. E. JOHNSON, 155 Princeton avenue, Providence, R. I. Charges, $1.00 per day.

ST. MICHAEL'S MONASTERY, SEWANEE, TENN.—A retreat for priests and for candidates, will begin on Tuesday evening, July 7th, and close Friday morning, July 10th. Conductor, the Rev. Father Huntington, O.H.C. Please notify the Guestmaster, St. Michael's, Sewanee, Tenn.

SEWANEE.—The annual retreat at St. Mary's, Sewanee, Tenn., for the southern associates of the Sisterhood of St. Mary will be conducted by the Rev. Fr. Huntington, O.H.C., and will begin at Vespers on Tuesday, July 14th, and close with the Holy Communion on Saturday, July 18th.

CLASSIFIED NOTICES AND ADVERTISEMENTS

Death notices are inserted free. Retreat notices are given three free insertions. Memorial matter, 2 cents per word. Marriage Notices, $1.00 each. Classified advertisements, wants, business notices, etc., 2 cents per word. No advertisement inserted for less than 25 cents.

Persons desiring high-class employment or high-class employees; clergymen in search of suitable work, and parishes desiring suitable rectors, choirmasters, etc.; persons having high class goods to sell or exchange, or desiring to buy or sell ecclesiastical goods to best advantage —will find much assistance by inserting such notices.

WANTED

POSITIONS OFFERED—CLERICAL

WANTED—A priest for summer Sunday duty at Pointe Claire, near Montreal. Address ROBERT MEREDITH, 14 St. Sacrament street, Montreal.

POSITIONS WANTED—CLERICAL

EFFECTIVE PRIEST available for weekly or daily duty during August. Address W.H. B., 612 No. Forty-third street, W. Philadelphia, Pa.

PRIEST having vacation during July, desires parish in north for that month. Address, 5702 Georgia avenue, N. W., Washington, D. C.

POSITIONS WANTED—MISCELLANEOUS

ORGANIST - CHOIRMASTER — Twelve years experience, boy and mixed choirs. Highest type Church music, of Anglican chanting, expert in Plainsong. Exceptional recommendations of status and for Churchly style from clergy and musicians. Would want field for teaching—organ, piano, theory. Holding position in large College for women. Devout Churchman. Address, REVERENCE, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST Lady who has had some years experience in a country parish desires a larger field. Refers to rector of Trinity Church, Canaseraga, N. Y. Address Miss GRACE MABIE, at that place.

YOUNG CHURCHWOMAN of education and refinement desires position as governess. Experienced in the care of children. Address REV. GEORGE F. POTTER, 208 So. Brady street, Du Bois, Pa.

A REFINED CHURCHWOMAN wishes a position as nursery governess, or travelling companion. Address "MARGUERITE," care Rev. C. S. SARGENT, 2117 Talbott avenue, Indianapolis, Ind.

WANTED.—Lady seeks position as companion or household helper for home and small compensation. References. Address, HELPER, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST, competent, inspirational, Churchman. Desires change from city to country town. References. Address, "L. C. M.," care LIVING CHURCH, Milwaukee, Wis.

THEOLOGICAL student and Churchman desires camp work or tutoring. Will go abroad. Address "J," care LIVING CHURCH, Milwaukee, Wis.

A YOUNG Churchwoman will act as children's companion during summer months, from July 1st. Address "C," care LIVING CHURCH, Milwaukee, Wis.

A LADY of refinement desires a position as a chaperon in a young ladies' school. Address "S. B.," care LIVING CHURCH, Milwaukee, Wis.

POSITION as companion for delicate or elderly lady. Experience, references. Would travel. MARYLAND, care LIVING CHURCH, Milwaukee, Wis.

ORGANIST AND CHOIRMASTER. Fourteen years experience. Excellent references. Churchman. Address FRED G. SMITH, Y. M. C. A. Gary, Ind.

ORGANIST, first-class, desires good opening. Vocal specialist. Reverent results. Address "SUPERTONIC," care LIVING CHURCH, Milwaukee, Wis.

PARISH AND CHURCH

AUSTIN ORGANS.—Recently placed.—Large four manuals in Chapel Intercession, Trinity parish, New York; St. Paul's, Brooklyn. Four manual organ, 60 stops, contracted for by St. Clement's, Philadelphia. Grace Cathedral organ, San Francisco, under construction. AUSTIN ORGAN CO., Woodland street, Hartford, Conn.

A PARISH requiring a Deaconess could find ability, experience, and faithfulness by communicating with "CATHOLIC," care LIVING CHURCH, Milwaukee, Wis.

ALTAR and processional Crosses, Alms Basons, Vases, Candlesticks, etc., solid brass, hand finished, and richly chased, from 20% to 40% less than elsewhere. Address REV. WALTER E. BENTLEY, Kent street, Brooklyn, N. Y.

ORGAN.—If you desire an organ for Church, school, or home, write to HINNERS ORGAN COMPANY, Pekin, Illinois, who build Pipe Organs and Reed Organs of highest grade and sell direct from factory, saving you agent's profit.

OBER-AMMERGAU CRUCIFIXES, CARVED BY THE PASSION PLAYERS. 9-in., 21-in., Cross, $5.00; 6-in., 15-in., Cross, $3.00; 3-in., 6-in., Cross, $2.00. White wood figures, oak cross. T. CROWHURST, 568 10th street, Oakland, Cal.

TRAINING SCHOOL for organists and choirmasters. Send for booklet and list of professional pupils. Dr. G. EDWARD STUBBS, St. Agnes' Chapel, 121 West Ninety-first street, New York.

PIPE ORGANS.—If the purchase of an Organ is contemplated, address HENRY PILCHER'S SONS, Louisville, Ky., who manufacture the highest grade at reasonable prices.

POST CARDS.—New views of Chapels of St. Ambrose and St. Saviour, Cathedral of St. John the Divine. Send for catalogue. A. MOORE, 588 Throop avenue, Brooklyn, N. Y.

CHURCH AND SUNDAY SCHOOL BANNERS, painted in water colors. Address Miss BALCOM, 965 Holton street, Milwaukee, Wis.

INTERNATIONAL CHOIR EXCHANGE AND EPISCOPAL CLERICAL REGISTRY

PARISHES looking for Rectors, Assistants, *Locum Tenens*, or for CATHEDRAL TRAINED Organists and choirmasters, please write to 147 East Fifteenth street, New York.

UNLEAVENED BREAD—INCENSE

ALTAR BREAD AND INCENSE made at Saint Margaret's Convent, 17 Louisburg Square, Boston, Mass. Price list on application. Address SISTER IN CHARGE ALTAR BREAD.

SAINT MARY'S CONVENT, Peekskill, New York—Altar Bread. Samples and prices on application.

ECCLESIASTICAL ART

CHURCH EMBROIDERY, Albs, Chasubles, Maniples, Amices, Altar-frontals, Chalice-Veils, etc.; Materials for making up Embroidered Church Work always in stock.—METAL WORK. Chalices and Patens, Vases, Flagons, Altar-Crosses, Censers, Candlesticks, etc.; Illustrated catalogue free. MOWBRAYS, Margaret street, London, W. (and at Oxford), England.

MAGAZINES WANTED

WANTED—A copy of THE LIVING CHURCH for May 17, 1913. E. S. GORHAM, 37 East Twenty-eighth street, New York City.

HEALTH RESORTS

THE PENNOYER SANITARIUM (established 1857). Chicago Suburb on Northwestern Railway. Modern; homelike. Every patient receives most scrupulous medical care. Booklet. Address: PENNOYER SANITARIUM, Kenosha, Wis. Reference: The Young Churchman Co.

BOARDING—NEW YORK

HOLY CROSS HOUSE, 300 East Fourth street, New York. A permanent Boarding House for Working Girls, under the care of Sisters of St. John Baptist. Attractive sitting room, Gymnasium. Roof Garden. Terms $3.00 per week, including meals. Apply to the SISTER IN CHARGE.

NEW HOME FOR GIRLS

ST. ANNA'S, Ralston, Morris county, N. J. A Home for wayward girls, sixteen years old and upwards, under the care of Sisters of St. John Baptist. Address the SISTER IN CHARGE. Telephone 31 Mendham.

CAMPING

CAMPING PLACES to let. Address Mrs. C. GAULIN, Perley Hall, South Bridgton, Maine.

SUMMER STUDY AND RECREATION

CHURCHMAN and experienced teacher will take charge of a few boys for the summer on the Maine coast (Haven). Directs studies and recreations. Sailing, rowing, tennis. Rates reasonable. Reference the Bishop of Washington. W. F. DALES, Ph.D., Central High School, Washington, D. C.

SUMMER BOARD

NASHOTAH MISSION, situated in the heart of the Oconomowoc Lake region in Southern Wisconsin, can take a limited number of summer guests, preference given to families making an extended stay. Open June 15th to September 15th. Address, NASHOTAH MISSION, Nashotah, Wisconsin.

TRANSFIGURATION RECTORY, Ironwood, Michigan. Boards a few cultured people. Glorious, tonic climate, cool. 1,500 feet. Near Lake Superior. REV. EDWIN D. WEED.

ACKNOWLEDGMENTS

FOR STANTON MEMORIAL, ST. ALBAN'S CHURCH, HOLBORN, LONDON

Previously acknowledged	$4.50
Wm. H. Monk, Jr., Mobile, Ala.	1.00
Rev. Chas. H. de Garmo, Redondo Beach, Cal.	1.00
N. M. H., Pasadena, Cal.	2.00
	$8.50

THE BOARD OF MISSIONS

RIGHT REV. ARTHUR S. LLOYD, D.D., *President*.
GEORGE GORDON KING, *Treasurer*.

LEGAL TITLE FOR USE IN MAKING WILLS:
"The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America."

THE BOARD OF MISSIONS

for Domestic Missions, for Foreign Missions, or for General Missions, intrusted to the Church's agent,

GIFTS OR BEQUESTS

for investment, aid permanently to maintain the Church's work at home and abroad.

The Board has never lost a dollar of its Trust Funds.

The report of the Trust Fund Committee will be sent free on request. Address

THE SECRETARY,
281 Fourth Avenue, New York.

THE SPIRIT OF MISSIONS—$1.00 a year.

NOTICES

BROTHERHOOD OF ST. ANDREW IN THE UNITED STATES

An organization of men in the Church for the spread of Christ's Kingdom among men by means of definite prayer and personal service.

The Brotherhood's special plan in corporate work this year is a Monthly Men's Communion by every Chapter, a definite effort to get men to go to Church during Lent and Advent, and a Bible Class in every parish.

Ask for the Handbook, which is full of suggestions for personal workers, and has many devotional pages.

Brotherhood of St. Andrew, 88 Broad street, Boston, Mass.

APPEAL FOR THE PENSION AND RELIEF OF CLERGY, WIDOWS AND ORPHANS

Legal Title, "General Clergy Relief Fund."

National, official, incorporated. Accounts audited quarterly. Trust Funds and Securities carefully deposited and safeguarded in one of the strongest Trust Companies in New York City. Wills, legacies, bequests, gifts, offerings solicited.

Only two organizations provided for in the General Canons and legislation of the Church, namely the Missionary Society, and the General Clergy Relief Fund—the Work and the Workers.

669 names have been on our lists during the last three years.

67 dioceses and missionary districts depend alone upon the General Clergy Relief Fund.

See interesting Report to General Convention with "Message of Trustees" and Tables.

GENERAL CLERGY RELIEF FUND,
ALFRED J. P. MCCLURE,
Treasurer and Financial Agent,
Church House, Philadelphia.

THE AMERICAN CHURCH UNION

for the maintenance and defence of the Doctrine, Discipline, and Worship of the Church, as enshrined in the Book of Common Prayer. For further particulars and application blanks, address the Corresponding Secretary, Rev. ELLIOT WHITE, 1625 Locust street, Philadelphia.

GUILD OF THE HOLY GHOST

Guild of the Holy Ghost—President, Bishop of London; Vice-President, Bishop Gailor, and Archbishop Hamilton. A devotional Guild open to all communicants. Particulars from FRASER BROWN, 2351 Dexter street, Denver, Colo.

CONFRATERNITY OF THE BLESSED SACRAMENT

THE FORTY-SIXTH annual festival of the Confraternity of the Blessed Sacrament will be held on June 11th at the Church of the Ascension, Chicago, Ill.

The Council will meet at 10 o'clock, followed by Procession and Solemn Mass at 11 o'clock.

The Rt. Rev. the Bishop of Fond du Lac, Superior-General, Preacher. A cordial invitation is extended to all.

THE FLOWER SERVICE

There is nothing one can do for the Sunday school which will do so much to keep up its interest to the end of the season, as the use of the *Flower Service*. It should be talked about in advance and then practice the hymns and carols, and explain about the mode of presenting the flowers that are brought to the Church, so that an enthusiasm may be engendered which will result in keeping the scholars in attendance regularly. We make two different services, differing however only in the hymns, the service being entirely from the Prayer Book, on the same plan as our Christmas and Easter services which have proven so popular. These are known as *Flower Service* Nos. 68 and 82. Price $1.00 per hundred, postpaid in the United States. Postage additional to Canada. Samples sent free on application. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

FOURTH OF JULY SERVICE FOR MORNING PRAYER

Form set forth by General Convention of 1785 and ordered to "be used in this Church on the Fourth of July forever." Printed in national colors with American flag on cover. Price $2.00 per hundred. Address THE YOUNG CHURCHMAN CO., Milwaukee, Wis.

INFORMATION AND PURCHASING BUREAU

For the convenience of subscribers to THE LIVING CHURCH, a Bureau of Information is maintained at the Chicago office of THE LIVING CHURCH, 19 S. La Salle street, where free services in connection with any contemplated or desired purchase are offered.

The Information Bureau is placed at the disposal of persons wishing to travel from one part of the country to another and not finding the information as to trains, etc., easily available locally. Railroad folders and similar matter obtained and given from trustworthy sources.

THE LIVING CHURCH

may be purchased, week by week, at the following and at many other places:

NEW YORK:
- E. S. Gorham, 37 East 28th St. (New York office of THE LIVING CHURCH.)
- Sunday School Commission, 73 Fifth avenue (agency for book publications of The Young Churchman Co.).
- R. W. Crothers, 122 East 19th St.
- M. J. Whaley, 430 Fifth Ave.
- Brentano's, Fifth Ave., above Madison Sq.
- Church Literature Press, 71 Bible House.

BROOKLYN:
- Church of the Ascension.

BOSTON:
- Old Corner Bookstore, 27 Bromfield St.
- A. C. Lane, 57 and 59 Charles St.
- Smith & McCance, 38 Bromfield St.

SOMERVILLE, MASS.:
- Fred I. Farwell, 87 Hudson St.

PROVIDENCE, R. I.:
- T. J. Hayden, 82 Weybosset St.

PHILADELPHIA:
- Jacob's Book Store, 1210 Walnut St.
- John Wanamaker.
- Broad Street Railway Station.
- Strawbridge & Clothier.
- M. M. Getz, 1405 Columbus Ave.
- A. J. Neier, Chelton Ave and Chew St.

WASHINGTON:
- Wm. Ballantyne & Sons, 1409 F St., N. W.
- Woodward & Lothrop.

BALTIMORE:
- Lycett, 317 N. Charles St.

STAUNTON, VA.:
- Beverly Book Co.

ROCHESTER:
- Scranton, Wetmore & Co.

TROY, N. Y.:
- A. M. Allen.
- H. W. Boudey.

BUFFALO, N. Y.:
- R. J. Seidenborg, Ellicott Square Bldg.
- Otto Ulbrich, 386 Main St.

CHICAGO:
- LIVING CHURCH branch office, 19 S. La Salle St. (agency for all publications of The Young Churchman Co.).
- The Cathedral, 117 N. Peoria St.
- Church of the Redeemer, Washington Ave. and 56th St.
- A. C. McClurg & Co., 222 S. Wabash Ave.
- Morris Co., 104 S. Wabash Ave.
- A. Carroll, 720 N. State St.

MILWAUKEE:
- The Young Churchman Co., 484 Milwaukee St.

ST. LOUIS:
- Lehman Art Co., 3526 Franklin Ave.
- The Famous and Barr Dry Goods Co., 6th and Washington Sts.

LOUISVILLE:
- Grace Church.

LONDON, ENGLAND:
- A. R. Mowbray & Co., 28 Margaret St., Oxford Circus, W. (English agency for all publications of The Young Churchman Co.).
- G. J. Palmer & Sons, Portugal St., Lincoln's Inn Fields, W. C.

KINGSTON, JAMAICA:
- Jamaica Public Supply Stores.

AUCKLAND, NEW ZEALAND:
- R. C. Hawkins.

BOOKS RECEIVED

[All books noted in this column may be obtained of the Young Churchman Co., Milwaukee Wis.]

LONGMANS, GREEN & CO. New York.

Scenic Studies of the Bible Background. By Sophie M. Nicholls, M.A., F.R.G.S., Frances Mary Buss Traveling Scholar 1911; late Assistant North London Collegiate School and University College School; editor of *Geographical Pictures of Land Forms.* With Maps and Illustrations. Price $1.00 net.

Personal Service. Being a Short Memoir of Agnes Burton of St. Faith, Bitterne Park, Southampton. By Ellen Maples, author of *Life of Bishop Maples,* etc. With Introduction by the Right Rev. James MacArthur, D.D., Lord Bishop of Southampton. With two Portraits. Price 50 cents net.

GEORGE H. DORAN CO. New York.

Midstream. A Chronicle at Halfway. By Will Levington Comfort, author of *Down Among Men; Fate Knocks at the Door; Routledge Rides Alone,* etc. Price $1.25 net.

THE YOUNG CHURCHMAN CO. Milwaukee.

Mining Town Sermons. Short Sermons Preached in the Mining Town of Colorado. By the Rev. O. E. Ostenson, sometime Archdeacon of Western Colorado. Price $1.00; by mail $1.10.

MACMILLAN CO. New York.

Contemporary American History 1877-1913. Price $1.50 net.

J. B. LIPPINCOTT CO. Philadelphia.

Lo, Michael! By Grace Livingston Hill Lutz, author of *Marcia Schuyler; Phoebe Deane; Dawn of the Morning,* etc. With Illustrations in Color by Gayle Hoskins. Price $1.25 net.

HOUGHTON, MIFFLIN CO, Boston

The Ministry of Art. By Ralph Adams Cram, Litt.D., F.A.I.A., F.R.G.S. Price $1.50 uet.

PAPER COVERED BOOKS

LONGMANS. GREEN & CO. New York.

Elementary Bible Studies. Being some Notes on the Historical Books of the Old Testament. By A. duT. Pownall, M.A., Assistant Secretary, Colonial and Continental Church Society. Price 35 cents net.

PAMPHLETS

FROM THE AUTHOR.

The Way Out. From (Blind Socialism, Fatal Capitalism, High Cost of Living, Capital and Labor) War! By Amos Norton Craft and William Henry Talmage. Contents: 1. "Only 59 Cents Yours." 2. The Definite Plan. 3. "Wealth. Why Not?" 4. Key Questions to Economic Blunders. Dedicated to the Other Economic League.

True Churchmanship. An Answer to the Question, "Is There a Norm of Teaching Which Constitutes Churchmanship Without Adjectives?" By the Reverend Gilbert Pember, B.D., rector of Christ Church, Ridley Park, Pa.

LONGMANS. GREEN & CO. New York.

Eucharist and Bishop. By the Rev. J. H. Skrine, D.D., vicar of St. Peter's in the East, Oxford, author of *Creed and the Creeds* (Bampton Lectures) and *Pastor Futurus,* etc., Price 36 cents net.

CHURCH MISSIONS PUB. CO. Hartford, Conn.

The Doors of Nippon. The Awakening of Japan, 1853. By Alice Gwendolen Albee Soldier and Servant Series. Price 10 cents each.

CHURCH MUSIC

BOSTON MUSIC CO. Boston.

Prelude and Fugue, in E Flat. By Henri Busser. Price 75 cents net.

Prelude and Fugue, in D Minor. By Henri Busser. Price 75 cents net.

IMMIGRATION LEGISLATION

THE REV. SIDNEY L. GULICK of Japan has been visiting leading cities in America to represent the missionaries of Japan concerning American relationships with the Eastern races. He has recently proposed to the Senate Committee on Immigration, the Commissioner General of Immigration, the Secretary of State, and President Wilson, a new immigration policy, the special object of which is to face the problem of Asiatic immigration without passing laws discriminating against races or countries. He proposes first of all that American citizenship shall be granted to every qualified individual regardless of race. Any special legislation against Japan is humiliating to that country, detrimental to our friendship with it, and contrary to the spirit and substance of all American treaties with Japan.

On the other hand some limitation of immigration is necessary, in view of the problems of labor, education and government which arise when too great a number of immigrants from any one country settle down in one part of America. Dr. Gulick proposes the following restriction: Immigration from any land should be allowed on a percentage rate of those from that land already naturalized in America, with their American-born children. In addition to these, there should also be admitted all who are returning to American after an absence, all immediate dependent relatives of those who have been in this country three years and more, and all who have had an education in their own land equivalent to the American High School, with not less than three years' study of some foreign tongue. The existing laws relating to the deportation of the physically unfit would of course be applied to all applicants.

Dr. Gulick suggests also that there should be a Bureau of Alien Registration and Education with which every alien should be registered and to which he should pay an annual fee, until naturalized; that there should be direct Federal responsibility for all legislative matters in which aliens, as such are involved; that a National Commission should be appointed to study and report on the problems of biological and sociological assimilation which are now hopelessly confused; and that children and young people in public schools should be educated in Oriental history.

"Further discriminative legislation," says Dr. Gulick, "would still further alienate the friendly feeling of Japan and render still more complicated, and difficult of solution, the international situation. The early adoption of the main features of this policy would assure California that no swamping Asiatic immigration is to be allowed, and would also satisfy and even please Japan. If America can permanently hold the friendship and trust of Japan and China through just, courteous and kindly treatment, she will destroy any anti-white Asiatic solidarity. The policy suggested will go far toward instilling new principles into other nations and will thus help mightily in the promotion of universal good-will and the permanent peace of the world."—*Selected.*

THE CHURCH AT WORK

NEW CHURCH BUILDING AT CHARLESTON NAVY YARD

THE NEW building erected for work among the marines and sailors at the United States Navy Yard at Charleston, S. C., was opened with appropriate ceremonies recently.

The building is a two-story combination parish house and chapel. The lower floor has four rooms, but the upper floor will be devoted to strictly religious purposes. While built to minister to the Navy Yard especially, it also ministers to a congregation of the residents of Chicora Place, where the chapel is erected. This suburb is just outside the gates of the Navy Yard reservation. A number of the churches have taken an active part in seeing that the mission is furnished. St. Michael's donated the land. Grace Church presented the font and Bishop's chair. The altar was constructed several years ago by the marines, when the Rev. J. W. Sparks was in charge. The mission owes its existence, however, to the untiring efforts of Bishop Guerry, who has personally solicited and secured a general interest in this necessary work where the Church is the first to begin religious and social activities. In Chicorá Place ten nations are represented and as many creeds.

ST. PETER'S-BY-THE-SEA, CHARLESTON NAVY YARD

Several of the local clergy took part in the opening service, in addition to the priest in charge, the Rev. R. E. Gribben, and the Bishop. A pleasing feature of the service was the presence also of the Rev. Fr. Nicholas Haji Vassilions, the priest of the Greek Orthodox Church in Charleston. Being first on the ground, the Church should be able to make good headway in this work.

COMMENCEMENT AT WESTERN THEOLOGICAL SEMINARY

THE TWENTY-EIGHTH commencement of the Western Theological Seminary, Chicago, was held on Ascension Day, and, in spite of conflicting parochial activities, attracted one of the largest companies of visitors in the history of the institution. The day began at 7 o'clock with a celebration of the Holy Communion, at which the Dean, the Very Rev. William C. De Witt, D.D., officiated. At 12:30 o'clock, the annual alumni dinner was held. This was followed by the alumni association meeting.

At 3 o'clock in the afternoon the graduation exercises were held. The sermon was preached by the Very Rev. Francis Samuel White, Dean of St. Mark's Pro-Cathedral, Grand Rapids, Mich., on the theme, "The Fibre of the Ministerial Life." At the conclusion of the service the Bishop of Chicago, and president of the board of trustees, awarded diplomas to Mr. Oliver Henry Cleveland, and Mr. Gardner Alpheus MacWhorter, both of the diocese of Nebraska, and Mr. Harold Holt, B.A., of the diocese of Western Michigan. At the same time the degree of Bachelor of Sacred Theology was conferred upon the Rev. Kenneth Owen Crosby, B.A., director of the Chicago Homes for Boys, and the Rev. Frederic Sidney Fleming, priest in charge of St. Paul's Church, La Salle, Ill. Both are members of the class of 1911. The Cameron prizes were awarded to John Brian McCormick, and Harold Holt. Tea was served in the refectory at 5 o'clock, and a reception in the deanery and Wheeler Hall three hours later concluded the exercises.

INDIANS ON BROADWAY

IT TAKES a good deal to surprise New York, but the sight of three hundred Indians, cowboys, and cowgirls, in full regalia, marching down Broadway to attend a service at Grace Church, made the most casual onlooker open his eyes. They were part of a "Wild West" show at the Madison Square Garden. Most of them were from the Pine Ridge Agency in South Dakota, and members of our mission there. Dr. Slattery had arranged a special service for them, at which more than thirty of the Indians received the Sacrament of the Eucharist. In the course of the service "Rock of Ages" was sung by the Indians in the Dakota tongue.

REQUEST FOR COADJUTOR IS WITHDRAWN

IT IS STATED that the Bishop of Colorado has withdrawn his request for the election of a Bishop Coadjutor. The request was made some time ago, his health being very poor, but the Bishop is now partially recovered.

COMMENCEMENT AT ST.. KATHARINE'S

COMMENCEMENT DAY at St. Katharine's School, Davenport, Iowa, is June 9th, when the address will be given by Professor William D. MacClintock of the University of Chicago. The baccalaureate sermon on the preceding Sunday will be preached by the Bishop of Iowa.

DEATH OF MRS. HARBERT TANNER

AMERICAN CHURCHMEN who have at any time been in residence even temporarily in Florence, Italy, must often have come in contact with Mrs. Harbert Tanner, wife of the English chaplain at St. Mark's Church in Florence, and resident in that city for many years. Mrs. Tanner passed to her rest on May 19th, after an attack of pleurisy and pneumonia. The burial service was held at St. Mark's on the following Tuesday morning, including a solemn requiem celebration at which the Rev. G. S. Ellis Hingston, assistant chaplain, was celebrant. The service at the grave was read by the Rev. H. Walstan de Nancrede, an American priest resident in the same city. Mrs. Tanner's death is viewed as a great loss to the entire English-speaking community in Florence.

OUR WORKERS IN MEXICO

ALL OUR American missionaries have left Mexico with the exception of the Rev. Messrs. Burleson, Mellen, and Watson, who are in Mexico City, and the Rev. H. M. Green, who is at Puebla. Such reports as are received, chiefly by the hands of refugees, say that everything is quiet and as yet there has been no serious damage to life or property. Indeed, it would seem that a better spirit toward Americans is on the increase. One of our missionaries in a private letter says, "I stopped in a pulque saloon a little while ago to get out of a sudden shower. The proprietor gave me a chair, insisted on giving me a cigar, and he and the customers were as smiling and friendly as possible, shook hands when I left and invited me to come again. In fact all the lower class seem to go out of their way to be friendly to an American. It was not so two weeks ago. And I hear on all sides that the peons will make no attempt at opposition if the Americans come in. What the government might do is another matter."

MEDICAL SCHOOLS TO AMALGAMATE

THE Christian Association of the University of Pennsylvania is to merge its medical school with that of St. John's University, Shanghai. The association proposes to erect a building to cost approximately $30,000, and to supply and pay two or more members of the medical faculty. The control, direction, and development of the school are to rest with the authorities of St. John's. In the judgment of those familiar with the conditions, the acceptance of this offer will give to St. John's University the best medical school in China.

WORK OF THE CHINESE CLERGY

THE CHURCH'S greatest asset in her work in China is the splendid band of Chinese clergy which has been raised up by means of the educational institutions and methods consistently promoted through many years. The loss of one of those men is a loss indeed. It was therefore with profound regret that the Board of Missions received a cable message announcing the death of the Rev. Wang Li Tang, who has been described by one who knows him as "perhaps the ablest, most devoted and most widely-loved of our Chinese clergy." Mr. Wang died at Shasi in the district of Hankow. Born in heathenism and poverty he became one of the foremost leaders of the Chinese Church, living his Christianity with the fullness of faith and spiritual strength which was the admiration of all his associates.

MISSIONARY EXHIBIT IN CHICAGO

IN COMMENTING upon a missionary exhibit held in Chicago, the Rev. Dr. Page, rector of St. Paul's Church, says, "In my point of view the most successful feature was the 'Board of Missions.' Perhaps that was because I worked hardest over it, but I got a good body of my vestrymen and other men in the Church, and we had some exceedingly good addresses. I believe the whole thing was very illuminating to the men who participated in it, and to the audience, who were interested to the end. The whole programme took about an hour and a quarter. I can highly commend this feature for future expositions. This mock Board of Missions, and the two meetings in which we prepared for it, have easily been the most valuable experience in an educational way that I have ever had for my men's missionary committee since its formation."

MOVIES AND MISSIONS

THE STEREOPTICON and the "movies" have reached the far corners of the world, and are a great help in educational mission work. Our missionary at Point Hope, Alaska, the Rev. A. R. Hoare, tells how the Eskimo, in the long Arctic night, delight in what is to them indeed a "magic" lantern. He says: "By the bye, can't you persuade someone to send us some good comic slides, or at least, something secular? All our slides, with the exception of two or three photos of New England Bible classes, are biblical. A little entertainment is good for man and beast. I wish you could see the people while the pictures are being shown. They are soul-struck. It would warm the cockles of the giver's heart if she could see them."

In the Far East the Rev. J. Armistead Welbourne, one of our mission staff in Tokyo, says that when "Quo Vadis" was given in moving pictures at the Tokyo Imperial Theatre, he and his associates were impressed with its value as a missionary agency. "The explanations in Japanese were most sympathetically given, and the whole thing was not so much a 'show' as a reverent dramatic illustration of what Christianity truly is. I recognized in the crowded theatre members of noble families, rich merchants, people of the court, none of whom under any consideration could be brought to go to church."

COMMENCEMENT AT ST. JOHN'S MILITARY ACADEMY

THE ANNUAL commencement exercises of St. John's Military Academy, Delafield, Wis., will be held on June 7th, 10th, 11th, and 12th. The commencement sermon will be preached Sunday afternoon by the Rev. Sidney T. Smythe, D.D., Ph.D. Friday will be commencement proper, and on the intervening days will be held the various affairs incident to commencement, including military, athletic, literary, and social events.

The cadets from St. John's enjoyed their annual week-end camp at Lake Park, Milwaukee, last Saturday and Sunday, attending service on the latter day at St. Paul's Church. A severe rain in the afternoon interfered somewhat with the pleasure of the camp.

COMMISSION TO VISIT LIBERIA

AT THE request of the Board of Missions a commission, consisting of the Rev. F. J. Clark, recording secretary, and Dr. J. H. Dillard, will sail at the end of the summer to visit our missionary district of Liberia.

COMMENCEMENT AT SEABURY DIVINITY SCHOOL

THE ALUMNI of the Seabury Divinity School at Faribault met in annual reunion on Tuesday, May 26th, in the oratory of the school. After the celebration of the Holy Communion a business meeting was held, at which the Rev. Sherman Coolidge was elected president; Rev. C. Edgar Haupt, vice-president; Rev. E. N. Schmuck, secretary; Rev. C. H. Plummer, D.D., treasurer, and Rev. E. E. Lofstrom, historiographer. At seven o'clock the annual banquet was served, the Rev. W. H. Knowlton presiding. Addresses were made by the Rt. Rev. S. C. Edsall on "Seabury and the Province," Rev. E. E. Lofstrom on "Some Records of the Past," Mr. L. E. Morris on "The Class of 1914," Rev. C. C. Rollit on "Twenty-five Years After," Rev. Paul Matthews on "Ideals in Theological Education," and the Rev. F. F. Kramer, D.D., on "The Greater Seabury." The commencement exercises were held in the oratory of the school Wednesday morning. The members of the graduating class were Messrs. Fritz Leonard Anderson, Philip Broburg, John Lester Langhorne, Leon Ernest Morris, Paul J. Fajima, Claude Cecil Thomson, and Charles Rowland Tyner. The degree of Bachelor in Divinity was conferred upon John L. Langhorne, Leon E. Morris, Claude C. Thomson. Priests who had completed the two year's correspondence course, and are awarded the degree of Bachelor in Divinity, were the Rev. Joseph Francis Cox, Rev. Charles Walter, Rev. Lewis R. Levering, and the Rev. Benjamin Bean. The Faculty Fellowship was divided between John L. Langhorne and Leon E. Morris. The Bishop Whipple prize of $30 was won by Robert Strange McRea, and the E. C. Bill prize of $30 for extemporaneous speaking by John L. Langhorne.

DEATH OF REV. AUGUST ANDREN

THE REV. AUGUST ANDREN, rector of St. John's Church, Lake Benton, Minn., died at the Deaconess Hospital at Brookings, S. D., on Monday morning, May 25th, following an operation for peritonitis. The funeral was held from the church at Lake Benton on Tuesday afternoon, the Rev. Paul Roberts, priest in charge of St. Paul's mission, Brookings, officiating. Interment was made at Rush City, Minn.

Mr. Andren was born in Estof, Sweden, on June 26, 1866. He came to this country about twenty-three years ago with five other young men, all of whom were preparing for ordination in the Episcopal Church. They all entered the General Theological Seminary and spent three years in study. He was ordained to the diaconate in 1893 by Bishop Williams, and to the priesthood in 1895, by Bishop Nicholson. His first charge was at Litchfield, Minn. Since then he has worked in Cloquet, Minn.; Menomonee, Mich.; Newbury, Mich., and Salt Lake City, Utah. In October, 1902, he became rector of Grace Church, Rush City, Minn., where he remained nearly nine years, leaving there in March, 1911, to become rector of St. John's Church, Lake Benton. On February 11, 1904, in Rush City, he was married to Miss Frances L. Day of that place. Three children were born to them. He had no near relatives in America outside of his immediate family.

CONSECRATION OF CALVARY CHURCH, PITTSBURGH, PA.

ON FRIDAY, May 29th, Calvary Church, Pittsburgh, Pa., was consecrated by the Bishop of the diocese, in the presence of a large number of clergy, who had remained from convention for the occasion, and a congregation that filled the church to its utmost capacity. The request to consecrate was read by the warden, and the Sentence of Consecration by the rector, the Rev. Dr. J. H. McIlvaine. The sermon was preached by the Rt. Rev. Dr. Vincent, Bishop of Southern Ohio, at one time rector of Calvary parish. At the close of the service a reception and tea were given in the commodious parish house adjoining the church. The offering was given to the building fund for a new fireproof building for the St. Barnabas Home near McKeesport.

OPEN AIR SERVICES IN PITTSBURGH, PA.

SO MANY have been the expressions of appreciation from all parts of the city regarding the Sunday afternoon services held last summer by the Pittsburgh clergy, at a busy corner of one of the downtown streets, that they are to be taken up a second year. The Rev. William Porkess, rector of Grace Church, Pittsburgh, inaugurated the movement, and was most enthusiastically supported by a number of the clergy. This year he has laid plans on a much more extensive scale. The services are to begin with the first Sunday in June, the Bishop of the diocese being the first speaker. Two addresses are given at each meeting, and printed programmes containing a selection of well-known hymns are freely distributed among the crowds. The singing is led by a trombone. Seventeen of the clergy have given their promise to speak on one of the Sundays, or more, during the months of June, July, August, and September. The daily papers are keenly interested in this idea, and are to make special references to it during the season.

NEWARK SUMMER SCHOOL FOR CLERGY

THE SOCIAL SERVICE COMMISSION of the diocese of Newark has secured the use of the Morristown, N. J., school buildings and grounds for the annual summer school for clergy, to be held from Monday, June 22nd, to Friday afternoon, June 26th.

The lectures will be given in the mornings and evenings, leaving the afternoons free for recreation. On one afternoon the clergy will be taken in automobiles to visit the single tax community established by Mr. Bolton Hall of New York, and the state sanatorium at Glen Gardner. There will be an opening service and address on Monday evening, June 22nd, at St. Peter's Church. Lectures begin Tuesday morning, and continue until Friday afternoon. Total cost at Morristown will be $10. Clergy desiring to attend are asked to send word as soon as possible. There are a number of scholarships available. The committee will do all in their power to make it possible for anyone desiring to attend to do so. Please address communications to the Rev. A. Elmendorf, secretary, 145 Arlington avenue, Jersey City, N. J.

TWO OHIO CHURCHES CONSECRATED

LAST WEEK two beautiful and important parish churches were consecrated by Bishop Leonard of Ohio. St. John's, Cuyahoga Falls, Ohio (Rev. William M. Washington, Ph.D., rector), on Sunday, May 24th, and Calvary

ST. JOHN'S CHURCH, CUYAHOGA FALLS, OHIO

Church, Sandusky, Ohio (Rev. Henry L. McClellan, rector), on Thursday, May 28th.

At Cuyahoga Falls the Rev. H. W. Jones, D.D., Dean of Bexley Hall, Gambier, preached the sermon, and assisting in the service were the Bishop's chaplain, the Rev. John F. Keene, and Archdeacon Abbott. The building, which was opened for worship in February 1909, is a marvel of cheapness, so carefully did the vestry superintend the structure, it having been finished for $12,500. It is estimated that the building could not now be duplicated for double that sum. The architecture is English perpendicular, the material large mottled brown paving brick trimmed in stone, and the interior finished with cream colored pressed brick. There are seats for four hundred.

The occasion for the consecration of Calvary Church, Sandusky, at the particular time stated, was the illness, and finally the death, of the senior warden of the parish, Mr. Harrison Parker. When the building was finished in 1900, there were debts amounting to nearly $15,000, a financial responsibility, as it was at the time supposed, impossible for a congregation limited in numbers and composed entirely of working people. But the senior warden, with the vision and wisdom of a statesman, supported by a heroic congregation, took up the burden, bonded the debt, and met the payments, for which Mr. Parker at one time mortgaged his own small home. In addition to the debt, the stipend of the rector, together with running expenses was regularly paid. The struggle continued until recently, when it was announced that the debt had been reduced to something less than $4,000. But in the meantime the senior warden, although a man comparatively young in years, had broken down, and lost his health, and it was given out that he had but a short time in which to live. On the strength of this announcement, headed by the rector of Grace Church, the mother parish of the city, the Rev. Edmund G. Mapes, another prominent Churchman of Sandusky, and Mr. Parker's physician, a member of the Presbyterian church, a community movement was inaugurated, having as its object the liquidation of the debt, and the consecration of the church before the senior warden should be called to his rest. The fund was secured and $1,000 more than was needed. But before the consecration Mr. Parker died, on Monday, May 25th, and on the following Thursday morning, with the body lying in state in the church, whither it had been borne the day before, in the presence of an overflowing congregation of clergy, parishioners, citizens, and ministers of other Christian bodies, the church was consecrated, the beautiful and impressive function being concluded with the burial office. Bishop Leonard officiated, assisted by the rector, the Rev. Henry L. McClellan, and a number of other clergy of the diocese.

Mr. Parker was not in any sense an educated man, but by his practical wisdom, his humility of life, his devotion to his Church, which was first in everything, and his close connection with almost every public movement, religious and civic, for the betterment of the community, he had become known in Sandusky, and throughout the diocese. He was a colored man, the senior warden of a white congregation, a barber by trade. One of the speakers at the luncheon after the service said that the story of the life of Harrison Parker deserved to become an American classic, and the Bishop of the diocese, in his address at the consecration service, said it could be understood only on the ground that in the final analysis men respect above everything else Christian character.

CALVARY CHURCH, SANDUSKY, OHIO

FUNERAL OF MRS. ROWE

THE FUNERAL of Mrs. Rowe, wife of the Bishop of Alaska, who died in Seattle on Friday, May 22nd, as stated in THE LIVING CHURCH last week, was held in Trinity Church, Seattle, Sunday, May 24th, the Rev. H. H. Gowen, rector of the parish, the Rev. C. E. Roe of Ketchikan, Alaska, and the Rev. E. V. Shayler of St. Mark's, Seattle, officiating. All the Seattle clergy were present in the chancel.

COMMENCEMENT DAY AT NASHOTAH

THURSDAY, MAY 28th, was Commencement Day at Nashotah House. There was a celebration of the Holy Eucharist in the chapel at an early hour, when the Bishop of Milwaukee was the celebrant; and in accordance with a tradition maintained by the alumni for many years, a special celebration in White Hall, which was taken by the Bishop of Fond du Lac. A large number of visitors gathered for the Choral Eucharist at half past ten, and as the procession was formed it was seen to include an unusually large number of visiting clergy. There were present the Bishop of Milwaukee, the Bishop of Fond du Lac, and the Suffragan Bishop of Chicago, and among the clergy the Very Rev. S. P. Delany, the Rev. Dr. S. T. Smythe, the Ven. Walter G. Blossom, the Rev. Messrs. F. Ingley, C. A. Capwell, J. M. S. McDonald, E. Reginald Williams, E. T. Lewis, W. H. Stone, H. Willmann, F. P. O. Reed, R. M. Laurenson, H. Link, John White, and H. D. Perkins of the diocese of Milwaukee; the Rev. Dr. Waters, and the Rev. Messrs. W. B. Stoskopf, H. W. Schniewind, E. T. Pancoast, E. J. M. Nutter, H. W. Prince, and L. P. Edwards of the diocese of Chicago; the Ven. B. Talbot Rogers, the Very Rev. B. I. Bell, the Rev. Messrs. B. P. T. Jenkins, A. G. Wilson, and F. G. Davis of the diocese of Fond du Lac, and the Rev. A. E. Wells of Western Michigan.

The Bishop of Milwaukee, in cope and mitre, read the bidding prayer, as is the custom at the House, before proceeding to the conferring of degrees. Seated in the chancel, and surrounded by the other members of the faculty, the Dean first gave the diploma of the House to each member of the graduating class in turn, at the same time putting upon the new alumnus the graduates' hood. Nine men were graduated, all of whom had taken the full course as prescribed in

the curriculum: The Rev. Robert Dewhirst Vinter, the Rev. Ray Warren Meyers, the Rev. Albert Leopold Ott, priests of the diocese of Milwaukee; the Rev. Harold Baxter Liebler, the Rev. William James McCartney, deacons of the same diocese; the Rev. Arthur Alfred Burton, the Rev. Cuthbert Walter Collorbon, deacons of the diocese of Fond du Lac; the Rev. Earl Carl Schmeiser, deacon of the diocese of Southern Ohio, and Mr. Joseph Samuel Hinks of the diocese of Bethlehem.

The degree of Bachelor of Divinity was conferred upon the Rev. Arthur G. Wilson, and the Rev. Arthur Webber Perry Wylie, both of the class of 1913.

The Bishop of Milwaukee, as president of the House, then conferred the degree of Doctor of Divinity upon the Very Rev. Selden P. Delany, B.A., Dean of All Saints' Cathedral, Milwaukee, and upon the Rev. George Wallace, B.D., Professor in the Divinity School in Tokyo, Japan, and the Rev. William A. McClenthen, B.A., of Mt. Calvary Church, Baltimore, *in absentia.*

Dean Larrabee was celebrant at the Mass which followed. The beautiful plainsong of the *Missa Marialis* was sung by the large choir of students, and, as a sequence, the stirring melody of "St. Patrick's Breastplate," as given in the *English Church Hymnal,* was most effective.

The sermon by the Ven. B. Talbot Rogers of Grafton Hall, on the text from St. John 17: 19, "For their sakes I sanctify Myself," was a thoughtful and most earnest presentation of the call of the priest to holiness through sacramental union with the Incarnate Son of God.

After this service a reception was held on the lawn in front of the library building, and luncheon was served later to the visitors and guests of the House in the refectory.

The annual meeting of the board of trustees was held on the preceding afternoon. The report of the treasurer showed an improved condition in the affairs of the House over the preceding year.

The annual meeting of the convocation of alumni took place on Wednesday evening. The treasurer's report showed a good balance on hand. The following officers were elected for the coming year: The Ven. Walter G. Blossom, Archdeacon of Madison, warden; the Rev. Elton C. Healy, treasurer; the Rev. Henry Willmann, secretary; the Rev. Sydney T. Smythe, Ph.D., and the Rev. B. P. T. Jenkins, directors. The alumni present voted unanimously that the association maintain a seminary scholarship at Nashotah and appointed a committee to bring the same into effect. Plans were also made towards securing a large Nashotah re-union at St. Louis in 1916, in connection with the General Convention.

Following the business meeting a banquet was served in Shelton Hall. The alumni present, with the faculty and invited guests, were brought together for an evening which will long be remembered. Bishop Weller filled the office of toastmaster, and his own enthusiasm for Nashotah, and the principles for which she stands, was echoed in a succession of earnest speeches. Among these were the speech of Bishop Webb, the graphic picture of Dr. Breck, and of the early Nashotah as drawn by the Rev. Albert E. Wells of the class of 1861, the reminiscences of Dr. Smythe of Delafield, class of 1886, and the words spoken in the name of this year's alumni by Mr. Liebler. The keynote in all was that of devotion and consecration to the Catholic religion, as the inheritance of the American Church, and of loyalty to Nashotah House in her great work of training men to live it and teach it in the exercise of their priestly commission.

In the important matter of the "Daily Bread" fund, which, from the foundation of the House has meant so much to Nashotah, there has been a revival of interest which is very encouraging, and the report of the finance committee congratulated the Dean upon the responses received in answer to his efforts to increase the contributions for this purpose.

Some greatly needed repairs in Shelton Hall, one of the older buildings, which, containing the kitchen and the refectory, has had hard and constant wear, were authorized to be made at a cost of $1,500.

The Dean, in submitting the reports of the professors and instructors, reported a year of very thorough and faithful work on the part of those responsible for the various departments of the curriculum, and a gratifying response on the part of most of the students to the opportunities thus afforded. Arrangements were made looking to a hopeful resumption of the work in the fall. The Rev. Howard C. Ackerman, instructor in Hebrew and Old Testament during the past three years, was unanimously elected to the professorship in that department. The Rev. L. P. Edwards was appointed instructor in Latin and Greek in the preparatory school.

SEWANEE NOTES

THE FOLLOWING dates for the commencement programme of the University of the South have been decided upon: Thursday, June 11th, meeting of the board of trustees; Friday, June 12th, meeting of the alumni council; Sunday, June 14th, commencement sermon by the Rt. Rev. Cameron Mann, D.D., Missionary Bishop of Southern Florida; Monday, June 15th, installation of the Vice-Chancellor-elect, the Rt. Rev. Albion W. Knight, D.D., sometime Bishop of Cuba; Tuesday, June 16t.., commencement day. The graduating class this year consists of twenty-three students, of whom twenty are from the college of arts and sciences, and three from the theological department.

THE COMMENCEMENT exercises of the Sewanee Military Academy began on Sunday, May 31st, and continued through Tuesday, June 2nd. The commencement sermon was preached by the Rev. H. J. Mikell, D.D., rector of Christ Church, Nashville, and the address was made by the Rt. Rev. Albion W. Knight, the new Vice-Chancellor of the university. The academy has had a most flourishing year, and the graduating class consists of twenty-five students.

THE SEWANEE ALUMNI DIRECTORY, edited by the Rev. Arthur Howard Noll, LL.D., registrar of the university, was published on May 1st. The directory contains upwards of six thousand names, and embraces all students who entered the university or the grammar school between the years 1868 and 1909. This work is of considerable value, inasmuch as it gives information about the students in all departments of the university, which is difficult to obtain elsewhere.

INTERESTING BOOK GIVEN TO BERKELEY DIVINITY SCHOOL

THERE HAS recently been placed in the custody of the curator of the missions museum of Berkeley Divinity School a slender little book consisting of portions of the Church of England Prayer Book in the Ojibway Indian dialect. The volume was published at Toronto in 1853 by Henry Rowsell, and contains Morning and Evening Prayer, Litany, and the Prayers and Thanksgivings upon several occasions. It was presented to the Rev. Samuel Hall by his associate, the Rev. J. Lloyd Breck, who, as all know, prepared the way for Bishop Whipple in Minnesota. The autograph of the great missionary Breck was inscribed on the front page in July, 1855, at the time when the Chippeway mission at Gull Lake was flourishing. The book was, in all probability, used in the services at St. Columba mission. Inserted at the end is the official "order of bells at the Chippeway mission," beginning with the rising bell at 5:30 A.M., and ending with the 9 P.M. family prayer bell. The numerous signals for work, study, and prayer speak eloquently of the simple, sane, and wholesome life that prevailed in the days of the founders of the Northwest. Another MSS. insert at the back of the book contains several hymns turned into Ojibway, with the statement, "copied by Theodore Lyman at the St. Columba mission."

Preserved in the book, on a loose sheet, is a document that will recall to the older Churchmen of to-day the heroic achievements at a little later date of the apostolic Samuel Hinman among the Santee Sioux, dated at the Santee Agency, Nebraska, Epiphany 1868. It is an appeal to "Our Fathers and Brethren in the Holy Fellowship" that was evidently sent broadcast through the Church at that time for funds to complete the school and mission houses, and is signed by Samuel D. Hinman, and the chiefs and catechists of the several bands of Indians. The appeal is written in a minor key, with a touch of the Indian sadness which is quite in contrast to the white man's optimistic, booming way of asking for money. After enumerating the various past exhibitions of kindness and generosity, the letter goes on: "We are ashamed when we ask more at your hands. But although we have always tried to be friends of the whites, all our property has been confiscated, and we are almost dependent upon the charity of our Great Father at Washington. We are men advanced in years, and in a few winters at the most, we will be called to journey to the far country. For ourselves, therefore, we cannot hope much. In sadness of heart we are going to our rest. But we speak words of truth when we tell you that this mission and these schools that we are building, are our hope, our only hope for our children."

MEMORIALS AND GIFTS

THE CARVED oak stall, with canopy, which the alumni of the Berkeley Divinity School have presented to the chapel of St. Luke, in memory of the late Dr. John Binney, was placed in the choir, replacing the simple seat which he so long occupied. It is beautifully modelled and elaborately carved, the design being by Henry Vaughan of Boston, and the work by Irving & Casson of that city. On the back is this inscription in Latin: *Gratias agentes de Johanne Binney, sacerdote doctore, in hac schola sancta professore decano MDCCCLXXIV—MCMXIII alvmni hoc sedile posvervnt.* In English the inscription is: "Giving thanks for John Binney, Priest and Doctor, in this sacred school, Professor and Dean, 1874-1913, the Alumni have placed this stall."

ALBANY

R. H. NELSON, D.D., Bishop

Amsterdam Rector Celebrates Twentieth Anniversary

THE REV. EDWARD T. CARROLL, D.D., rector of St. Ann's Church, Amsterdam, N. Y., celebrated the twentieth anniversary of his rectorship on Whitsunday with special services. At the late celebration the sermon was preached by Bishop Nelson, and in the evening there was a choral festival sung by the united choirs of St. Ann's Church and St. John's Church, Johnstown. Dr. Carroll received much felicitation from parishioners and friends upon his long and successful rectorate.

CONNECTICUT

C. B. BREWSTER, D.D., Bishop

New Organ at Trinity Church, Waterbury—Other News

THE NEW organ for Trinity Church, Waterbury, was designed by the organist, Mr. Sidney Webber, in conjunction with the builders, the E. M. Skinner Co., of Boston. There are thirty-four speaking stops, and a large number of pedals, couplers, and combination pistons. The organ has three manuals and electric action.

AT THE annual meeting of the New Haven and vicinity assembly of the Brotherhood of St. Andrew, held May 26th, the following officers were elected: President, W. C. Hutton; Vice-President, DuBose Murphy; Chaplain, Rev. F. S. Lippit; Secretary-Treasurer, Francis J Smith.

THE LATE John Eckels of Norwich, Conn., left $1,000 to St. Andrew's Church, Norwich, the income of which is to be used for Church purposes.

EASTERN OKLAHOMA

T. P. THURSTON, Miss. Bp.

Bishop Thurston Addresses High School Graduates at Oklahoma City

AT Oklahoma City, on the evening of May 28th, the Rt. Rev. Theodore P. Thurston, Bishop of Eastern Oklahoma, delivered the commencement address to the high school graduating class, upon the theme, "The Civic and Social Responsibility of the Educated."

KENTUCKY

CHAS. E. WOODCOCK, D.D., Bishop

Annual Services of the G. F. S.—Other News

THE ANNUAL services of the Girls' Friendly Society were held in Christ Church Cathedral, Louisville, on Sunday, May 17th. A corporate Communion was held at an early hour, at which Bishop Woodcock was the celebrant, after which officers, associates, and members from the various branches were entertained at breakfast, as the guests of the Cathedral branch. At this service the Bishop dedicated a memorial book presented to the diocesan branch by Alice Smith, one of the Cathedral members. The book is suitably bound, and inscribed in the G. F. S. colors and insignia, and is to contain the names of all who are connected with the society at the time of their death. At Choral Evensong the various branches entered the church in procession, each branch headed by its banner. The attendance was the largest of any similar service. A sermon was delivered by the Bishop, and the offering at both services was devoted to the Girls' Friendly Inn. Representatives from the eight local branches were present, also associates from the neighboring diocese of Lexington, and the National Treasurer of the G. F. S., Miss Anthony of Rhode Island.

IN ACCORDANCE with an annual custom of many years standing, the second Sunday in May was observed at Christ Church Cathedral, Louisville, as a parish festival, known as "Endowment Sunday," when the offerings were devoted to the endowment fund of the Cathedral. The service consisted of a celebration of the Holy Communion, with festival music rendered by the combined choirs. A sermon was delivered by Dean Craik, tracing the history and work of the Cathedral in the past, and outlining plans for the future. He urged his hearers to make a special effort to increase the endowment fund to $100,000. As the need for it becomes greater and greater each year, owing to the situation of the Cathedral in the heart of the city, though once in the best residential district. This fund now amounts to over $73,000, raised largely through the efforts of the woman's endowment association.

THE MAY MEETING of the executive board of the Woman's Auxiliary was held on the morning of May 14th at the Cathedral House. Following the corporate Communion, the business meeting was held, at which encouraging reports were made in all departments. The sum of $215 is now in hand for the United Offering, which is $50 more than at a corresponding date last time. Altogether, $640.50 has so far been contributed to the apportionment by the Woman's Auxiliary, and $84 by the Juniors, and $119 has been sent to St. Luke's International Hospital, Tokyo, which is considerably more than the amount pledged at the Triennial. The report of the committee to revise the constitution was adopted with slight changes.

THE ANNUAL meeting of the various organizations of the Cathedral House was held on Tuesday evening, May 19th, in Dudley Memorial Hall, at which reports from the different societies were read and stereopticon slides of their work shown. The reports included religious, recreational, and educational activities in which men, women, boys, and girls of all ages took part. It was stated that about seven hundred persons made use of the Cathedral House each week. All departments reported increased activities and membership. In the case of the opening of schools for defectives, which was later turned over to the public schools, vocational, educational, and others, it was shown that the Cathedral House was forging ahead in new paths.

LOS ANGELES

JOS. H. JOHNSON, D.D., Bishop

"Empire Day" Observed at Several Places

THERE ARE many British born men and women in this, as well as in other dioceses in America, and this year "Empire Day" coming on Sunday, May 24th, gave the Church an opportunity of welcoming her English sons and daughters within her gates in special services. At Long Beach the rector, the Very Rev. Arnold G. A. Bode, celebrated the day at the morning service, with the Rev. Robert B. Gooden, headmaster of Harvard School, Los Angeles, as special preacher. At the Pro-Cathedral, Los Angeles, Dean MacCormack held a special service in the afternoon, inviting all the British born clergy in the city and suburbs to participate. Fourteen of the clergy were present, the Rev. A. G. L. Trew, D.D., delivered the sermon, and the Dean gave an address of welcome.

MARYLAND

JOHN G. MURRAY, D.D., Bishop

Spring Session of Cumberland Archdeaconry—Annual Meeting of W. A.

THE SPRING session of the archdeaconry of Cumberland was held at St. Thomas' Church, Hancock, Washington county, on May 18th and 19th, with a very full attendance. The session opened with Evening Prayer on Monday, May 18th, followed by a business meeting, at which Bishop Murray presided. In the evening the Bishop confirmed a class presented by the rector, the Rev. Charles N. Lyndell, and this was followed by a discussion on "The Churchman's Responsibility," (a) To his rector, by Mr. Francis B. Sappington, and (b) To his parish, by Mr. John S. Newman. After this service there was a social gathering of the clerical and lay delegates at the rectory. On Tuesday the Holy Communion was celebrated, Archdeacon Hooff being the celebrant. Morning Prayer was said and the archdeaconry sermon was preached by the Rev. Peter M. Boyden of New Market. At the business meeting which followed, the Rev. Douglass Hooff was elected Archdeacon; the Rev. Charles E. Shaw, secretary; the Rev. Joseph E. Williams, treasurer, and Mr. John S. Newman, lay delegate to the committee of missions. In the afternoon there was a meeting in the interest of the work of the Sunday schools of the archdeaconry, the Rev. Charles E. Shaw, presiding, with a series of very helpful addresses by Miss Millikin, superintendent of the teacher training department of the diocese, on (1) The Responsibility of the Teacher, in securing the pupil's attention and interest; (2) The Organization of the Sunday School, including grading and business methods, and (3) The Use of the Story in Moral and Religious Education. Later there was a meeting in the interest of the work of the Junior Auxiliary, the Rev. Charles N. Tyndell presiding, with an address, followed by discussion, by Miss Mary B. Pitts, president of the Maryland branch of the Junior Auxiliary. After Evening Prayer interesting and stimulating addresses on Church extension were made, by the Rev. Joseph T. Ware on "Missions in the Archdeaconry and the Diocese"; by the Rev. Smith H. Orrick on "Missions within the United States and their Dependencies," and on "Missions in the Countries beyond the Sea," by the Rev. W. B. McKinley.

THE ANNUAL business meeting of the Maryland branch of the Woman's Auxiliary was held at the Pro-Cathedral, Baltimore, on the afternoon of May 26th. The president, Mrs. A. L. Sioussat, presided. Reports of the year's work were presented. The annual election of officers resulted as follows: President, Mrs. A. L. Sioussat; Vice-Presidents, Mrs. John G. Murray, Mrs. Arthur B. Kinsolving, Mrs. Jackson Piper, Mrs. Beverly S. Randolph, and Miss Elizabeth W. D. Ligon; Secretary, Miss Alice T. Tiffany; Assistant Secretary, Miss Bertha M. Hamilton, Treasurer, Mrs. Frederick von Kapff; United Offering Treasurer, Mrs. John S. Fulton. The total number of parish branches is now sixty-four, two new branches and four "Section B" branches having been organized during the past year. During the year the Auxiliary has raised a total of between $3,000 and $4,000, of which $650 has been paid to Bishop Murray for his fund for building parish houses. Mrs. John A. Ely of Shanghai, China, gave a most interesting address on the work and needs of St. Mary's School, Shanghai. The Rev. Romilly F. Humphries spoke of the inspiration given by the splendid work of the Auxiliary, and Bishop Murray spoke of the opportunities of the work in China, and of the help given him by the Auxiliary. After the meeting the delegates were entertained by Bishop and Mrs. Murray at their residence on the Cathedral grounds.

MILWAUKEE

W. W. WEBB, D.D., Bishop

Annual Meeting of the Woman's Auxiliary

THE ANNUAL meeting of the Milwaukee branch of the Woman's Auxiliary was held in Milwaukee last week, opening Monday afternoon with a reception to all Churchwomen at the home of Mrs. W. C. Middleton. Tuesday morning, at St. Mark's Church, there was a celebration of the Holy Communion, followed by a business meeting at which the reports of officers and committees were presented. In the afternoon the president gave her annual address, and Miss Mary Clarkson, educational secretary, gave a delineation of a "Girl from China," and the young women of the newly organized "section B" of the Auxiliary of St. James' parish presented the "Voices of the Women," a little sketch of much interest. Pledges totaling $850 were made to general missions, the Bishop's purse, work in northern Wisconsin,

a scholarship at Valle Crucis Industrial School, and to St. Mary's School, Shanghai, China. The following officers were elected: Patron, Bishop Webb; President, Mrs. S. L. Litchfield; First Vice-President, Mrs. F. M. Clarkson; Second Vice-President, Mrs. T. Spence; Third Vice-President, Mrs. W. J. Cronyn; Fourth Vice-President, Miss E. Burdick; Fifth Vice-President, Mrs. S. Player; Recording Secretary, Mrs. H. L. Laflin; Corresponding Secretary, Mrs. E. R. Williams; Treasurer, Mrs. J. Forbes Snowdon; United Offering, Mrs. T. L. Smith. The constitution was amended to create the office of educational secretary. The next meeting will be held at Kenosha, on June 16th.

NORTH CAROLINA

JOS. B. CHESHIRE, D.D., Bishop

Body of Bishop Lyman Re-interred

ON ASCENSION DAY the body of the late Rt. Rev. Theodore B. Lyman was translated from Oakwood cemetery, Raleigh, where it was interred twenty years ago, to the Church of the Good Shepherd, and placed beneath the altar, with proper ceremonies.

OLYMPIA

FREDERICK W. KEATOR, D.D., Bishop

Presentation of Sunday School Offerings at Seattle

A MASS MEETING of the Sunday schools of Seattle and vicinity was held on Expectation Sunday for the presentation of Easter offerings. The Bishop received the offerings, and made an address. He awarded the banner given to the school, giving the largest amount per capita. For the second time the banner was awarded to St. Mark's school, whose offering was $350.

RHODE ISLAND

JAMES DEW. PERRY, JR., D.D., Bishop

Annual Meeting of St. Mary's Orphanage—Other News

THE ANNUAL meeting of St. Mary's Orphanage corporation was held at the Bishop McVickar House, Providence, on Monday, May 25th. The Orphanage was found to be in a fairly good financial condition. It will be known as a diocesan institution in the canons of the diocese instead of by the designation "Charitable Institution." A minute on the death of the Hon. John H. Stiness, one of the founders of the Orphanage in 1879, was offered by the board of trustees, and adopted.

ON THE morning of May 27th, a fire broke out in the St. Elizabeth Home in Providence, and came very near having fatal consequences. The home is one of the three diocesan charitable institutions, founded as a Home for incurables and convalescents. The fire caught at the rear of the old building, spreading quickly, and cutting off all escape by way of the stairs from the second and third stories. Several of the inmates living there are practically helpless, and had to be carried down the fire escapes or led out by the attendants, as in one case of total blindness. No lives were lost; the weather was mild; the neighbors opened their houses, and served breakfasts. The building itself is beyound repair, but the chapel and the adjoining wards, comprising the newer parts of the institution, are untouched.

THE ANNUAL meeting of the Rhode Island branch of the Woman's Auxiliary was held at the Church of the Epiphany, Providence, on Wednesday, May 27th. The Holy Eucharist was celebrated by the Bishop, after which the Rev. Henry Bassett, rector of the church, made the address of welcome. Bishop Perry followed, referring to the disastrous fire at the St. Elizabeth Home that morning. Then he mentioned the missionary deficit, with confidence that Rhode Island would do its duty; he hoped that the women would have more devotional meetings, intercessions, and corporate communions in their parishes on behalf of missions, and he spoke feelingly of the recent death of Miss Clara C. Cranston, the diocesan educational secretary. A minute on the death of Miss Cranston had been prepared and was read by the president, Mrs. Howard Hoppin, while the audience stood. The speakers were Miss Langdon of Alaska, and the educational secretary from New York. No change was made in the list of officers for the ensuing year.

A UNIQUE anniversary was celebrated at All Saints' Memorial Church, Providence, on Tuesday, May 26th, Mr. Howard Hagan, organist and choirmaster, and Mr. Crawford A. Nightingale, assistant choirmaster, completing each twenty-five years of service in their respective positions. A fine musical service was rendered to commemorate the event, with an address of appreciation by the rector, Rev. Arthur Morgan Aucock, D.D. After the service, at the gathering of old choir boys and new in the parish house, both were given a handsome loving cup. Dr. Aucock said that he doubted if either of these men had absented himself more than six times since they were placed at the head of the music of that church.

SOUTH CAROLINA

WM. A. GUERRY, D.D., Bishop

Annual Meeting of the Woman's Auxiliary—Other News

THE ANNUAL meeting of the diocesan branch of the Woman's Auxiliary was held May 21st to 23rd at St. Luke's Church, Charleston. A large number of women were in attendance from all over the diocese. The opening service, on Ascension Day, was conducted by Bishop Guerry, who was celebrant, and who also preached. The offering amounted to over $1,200. This is part of the United Offering. The reports of the officers showed a number of new branches in each department of the work. Portions of the time were given for devotional papers. A feature of the convention was the presence of several of the volunteers from South Carolina for the mission field. On Friday evening a missionary mass meeting was held. The principal address was delivered by the Rev. R. W. Patton, missionary secretary of the Fourth Province. The officers elected were: President, Mrs. Alex. Long; Vice-Presidents, Miss Scotia Reid, Mrs. W. P. Breeden, Mrs. J. C. Bissell; Secretary, Mrs. W. P. Cornell; Treasurer, Mrs. Jessie G. Johnson; Junior Secretary, Miss M. P. Ford; United Offering Custodian, Miss F. B. Duvall; Educational Secretary, Miss Katie Lee. The next annual meeting will be held in the Church of the Advent, Spartanburg, S. C.

THE TIME is drawing near for the departure of the Rev. H. H. Lumpkin and family from Charleston for Fairbanks, Alaska, where he takes up the work of the Rev. Charles E. Betticher, Jr. It is with much reluctance that the clergy and Church people of the diocese and of St. John's, Charleston, in particular, give up Mr. Lumpkin. His work here has been singularly blessed. He has been active in the Sunday school work of the city and diocese, and is really our expert in this line of endeavor. He goes with the best wishes of all for his success in the mission field, for he has touched the life of the community at large in a helpful way, and expressions to this effect have been formally made by several organizations with which he has been connected.

VERMONT

A. C. A. HALL, D.D., LL.D., Bishop

A Missionary Conference at Rutland

ON MAY 26th and 27th a missionary conference was held at Trinity Church, Rutland (Rev. Joseph Reynolds, rector), under the direction of the Rev. George W. Davenport, missionary secretary of the Province of New England. There were present representatives from nine parishes and missions in southwestern Vermont. The topics discussed were: "Way and Means of Making the Work of the Woman's Auxiliary More Effective," "The Standard Missionary Parish," "The Every-Member Canvass," "The Method of Educating a Parish in Missions." One of the most interesting features of the conference was the holding of a sample meeting of the Board of Missions, the various clergy present taking the parts of the officers and visiting Missionary Bishops; the object of this was to show the nature of the appeals for men and money that were continually coming to the Board, and the difficulties the Board has in answering the appeals. Addresses were made during the conference by Mrs. Cooper of Washington, D. C., on the work among the Indians on the Wind River Reservation, Wyoming; by the Rev. C. G. Clark of the Church Missions House on the international policy of the Church; by the Rev. George W. Davenport on the national policy of the Church, and by the Rev. T. F. Turner of Bennington on the diocesan policy of the Church. At the close of the conference, the young people of Trinity parish gave the missionary play, "The Gift of Self."

WASHINGTON

ALFRED HARDING, D.D., LL.D., Bishop

May Sunday School Rally—Clericus Enlarges Membership

ALL THE Church Sunday schools in Washington were represented at a large May rally which filled the Church of the Epiphany (Rev. Randolph H. McKim, D.D., rector),

on Sunday afternoon, May 24th. The baby Sunday school of the city, at the chapel of the Transfiguration, in Rock Creek parish, was proudly carrying the diocesan banner, which it recently won, having given the largest per capita Lenten offering. Bishop Harding gave an instruction to the children on Heaven and the Ascension of our Lord. The offering was for the Episcopal Home for Children at Anacostia, D. C.

THE CLERICUS met at the residence of the Rev. J. Henning Nelms, D.D., rector of the Church of the Ascension, Tuesday, May 26th, the Rev. Robert Talbot, rector of St. Paul's Church, presiding. The Bishop was present, and conducted the devotional service. Dr. McKim read a paper on the "Present Condition of Romanism in the United States and the World." He said a large part of the growth of the Roman Church in this country consisted of those who had come to this country from other countries. He also said, "The Roman Church is losing ground in other countries, especially Italy, France, Spain and Portugal, and is making a great effort to get control of the United States." Several priests discussed the paper, and the wish was expressed that all of our clergy and people would be more careful in distinguishing between Catholic and Roman Catholic. Heretofore the number of members in the Clericus has been limited to forty-five. This provision in the constitution was changed, and any clergyman in the diocese is now eligible for election. Under this provision twenty-one more priests were elected, bringing the present membership up to sixty-four.

WEST MISSOURI

S. C. PARTRIDGE, D.D., Bishop

Annual Meeting of the Woman's Auxiliary—Other News

ON THURSDAY, May 14th, the Woman's Auxiliary held its annual meeting at St. George's Church, Kansas City. A celebration of the Holy Communion was held at 11 o'clock, at which the rector of the parish, the Rev. E. J. Craft, officiated, assisted by the Rev. C. R. Taylor of St. John's. Mr. Taylor preached the sermon. At the business meeting action was taken to change the constitution so as to make the annual meeting in May. Mrs. Woodstock, the retiring president, had served the allotted number of terms, and was barred from a reëlection. For over twenty years she has served the Auxiliary most acceptably in various offices. The following were elected: Mrs. J. D. Ritchey, president; Mrs. Theodore Gowdy, first vice-president; Mrs. Prudence C. Weyer, second vice-president; Mrs. Luther E. Reid, third vice-president; Mrs. Alois A. Maloney, recording secretary; Miss Grace Waldron, corresponding secretary; Miss Martha Whittemore, treasurer.

BISHOP PARTRIDGE preached the Baccalaureate sermon at the state normal school, Warrensburg, on May 24th, and the Baccalaureate sermon at the state university, Columbia, on May 31st.

WESTERN NEW YORK

WM. D. WALKER, D.D., LL.D., D.C.L., Bishop

Special Military Service at Buffalo—Other News

ON SUNDAY morning, May 24th, a special service was held in St. Paul's Church, Buffalo, for the Thirteenth Royal Canadian Regiment of Hamilton, Ontario, the day being Victoria Day, which is always observed in Canada in memory of Queen Victoria. The rector, the Rev. Charles D. Broughton, delivered the address, and the special music had the assistance of the regimental band.

AT A recent meeting of the vestry of Trinity Church, Buffalo (Rev. Cameron J. Davis, rector), it was announced that the improvement of Christ Chapel would be completed this summer by a further generous gift of the donors, Mr. and Mrs. Charles Clifton. These additions will include new doors set in stone casements at all the entrances, a new ceiling of carved wood and new windows in the vestibule, a new hymn-board, and the decoration of the ceiling in the chancel and nave. These additions will make the chapel perfect in every detail.

ON SATURDAY, May 23rd, the Little Helpers of the Buffalo district were the guests of St. Luke's parish at their annual meeting. The convention was opened with a service in the church, where the children made their annual offering, each parish sending its donation in a bank modeled like some kind of fruit. This method has been chosen to make more real the missionary verse, "By their fruits ye shall know them." When the offering was presented each child brought a red carnation, the Little Helpers flower, to place in the King's crown. In the parish house, Miss Mary G. Hart, who founded the organization twenty-one years ago, in memory of Gaylord Hart Mitchell, addressed the children, and reports were read, and ice-cream and cake served. A font is given every year by the Little Helpers to the latest mission in the diocese.

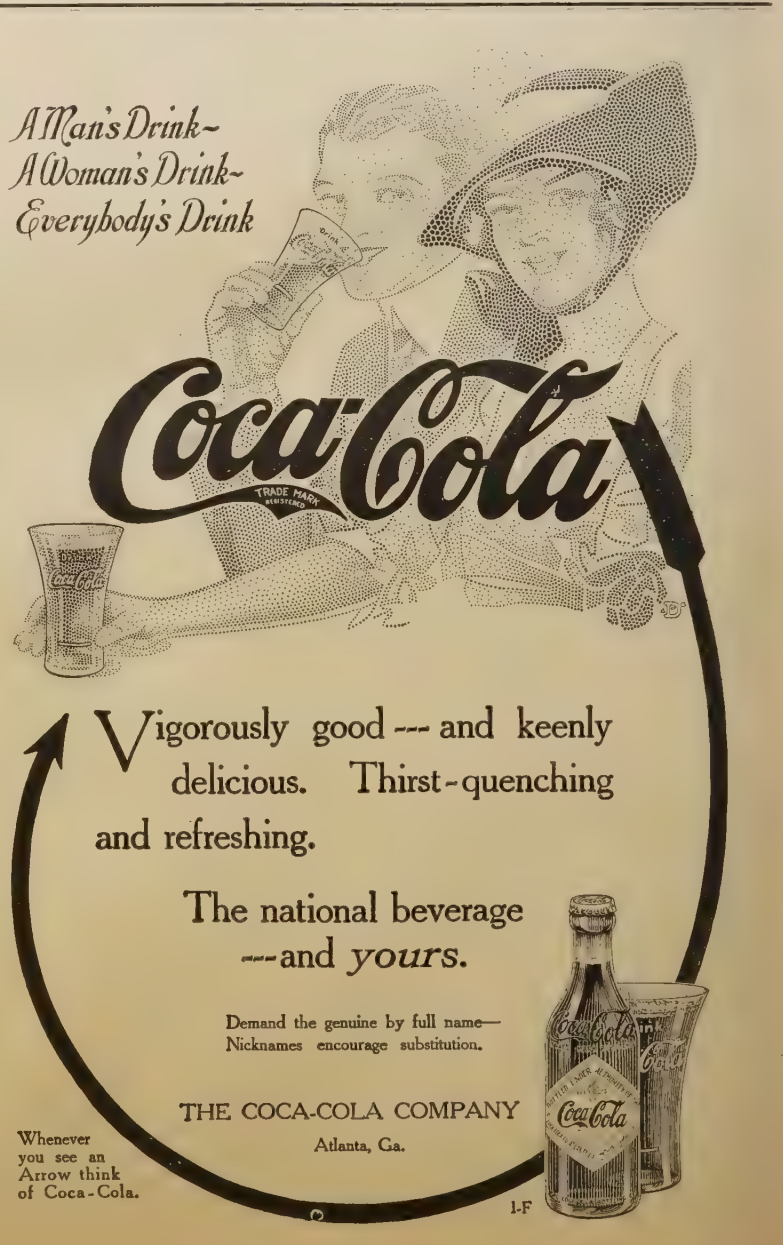
WEST TEXAS

JAS. S. JOHNSTON, D.D., Bishop
WM. T. CAPERS, Bp. Coadj.

Bishop Capers Appoints Two Secretaries—A Worker for Mexico

BISHOP CAPERS has announced the appointment of the Rev. A. W. S. Garden as diocesan secretary, and the Rev. A. W. Burroughs as educational secretary. These appointments are a part of a comprehensive plan for unifying and correlating the various forces of the Church throughout the diocese. The diocesan secretary will visit the various congregations, and have general supervision of the diocesan mission work, under the direction of the Bishop. The educational secretary will look after the interests of the diocesan schools, West Texas Military Academy, and St. Mary's Hall, which are recognized as among the most important of our missionary agencies.

ON MAY 3rd the Rev. E. H. Eckel filled his first official appointment as secretary of the Province of the Southwest, at St. Andrew's Church, Seguin. Miss Bertha Whittaker, one of the Sunday school workers in


A Man's Drink~
A Woman's Drink~
Everybody's Drink
Coca-Cola
TRADE MARK REGISTERED
Vigorously good --- and keenly delicious. Thirst-quenching and refreshing.
The national beverage ---and yours.
Demand the genuine by full name—Nicknames encourage substitution.
THE COCA-COLA COMPANY
Atlanta, Ga.
Whenever you see an Arrow think of Coca-Cola.
1-F

this parish, has offered herself to the Board of Missions for work in Mexico as soon as conditions will permit.

CANADA

News of the Dioceses

Diocese of Toronto

DETAILS of the proposed revision of the Book of Common Prayer, as agreed upon by the committee of the General Synod, which meets at Vancouver in September, are now published. Some of the changes are those which already have the sanction of usage, and some of the additions include new sentences at the beginning of Morning and Evening Prayer. Two new prayers are inserted after that for the Royal Family, one for the Governor General of the Dominion of Canada, and the Lieutenant-Governor of the Provinces, and the other including the Royal Family and "all in authority."—ST. LUKE'S CHURCH, Toronto, celebrated its thirty-third anniversary May 25th.

Diocese of Huron

A PARISH HALL is to be built in connection with Trinity Church, Simcoe, in memory of the late Canon Hicks, to be called the Richard Hicks Memorial Hall. Nearly all the money needed has been subscribed.

Diocese of Niagara

THE INTERIOR of St. John's Church, Thorold, was beautifully decorated on the occasion of the visit of the Governor General, the Duke of Connaught, and the Princess Patricia, to view the memorials of the late Queen Victoria and the late King Edward. The organ chamber and organ were a memorial to the latter.

Diocese of Yukon

THE Bishop Bompas Memorial Church, at Moosehide, has now been furnished with seats.—BISHOP STRINGER, who is in England at present, has secured $35,000 of the $50,000 required for the endowment fund of the diocese.

Diocese of Montreal

IT IS expected that the magnificent new Church of St. George, Montreal, will be begun shortly and be ready for use next year. The church will seat twelve hundred people.

The Magazines

MR. A. F. WHYTE, M.P., writing in the *Nineteenth Century* on "The Political Situation in France," agrees with Mr. Parel Sabatier that it is "long since religious matters have so continuously occupied French public attention as in our time," and that "many are coöperating in the religious movement without knowing it." And he relates an anecdote of a French Bishop being entertained at the house of a well-known Lyons family and receiving high compliments upon his sermon they had just been listening to. "My dear friends," he said in reply, "you have no idea how jealous I feel when I realize how impossible it is for us, the secular clergy, to do as well as the *irregular* clergy. In order to show you what I mean, let me read you some portions of a sermon which I find in the morning's newspaper. It is one of the first I ever read." The Bishop then read several moving passages from the paper before him; and when he stopped there was a moment's silence. At length several ladies approached him and asked for the preacher's name. "Ladies," said he, "you are all good Christians; you know a good sermon when you hear it. I am sure you can guess." Several names were mentioned. To each the Bishop said "No," and egged on his fair questioners with visible amusement. At last his hostess begged him for the name. "Well, ladies," he said, "the fine passages I have just read to you were taken from a sermon delivered yesterday in the Palais Bourbon by Father Jourês!" (the leader of the Socialist party).

In the April *Quarterly Review* Mr. Bernard Bosanquet severely criticizes "The Philosophy of Eacken." He has written literally thousands of pages about the spiritualizing of individual life and yet refers only three or four times to the family, which is destructive of the idea of primitive individualism. Of the family, the tribe, society, the state, with their uniting mind and will we hear in Eacken hardly a word. And he has little serious study of art or religion as such. Thus his writings make "no really precise and serious contribution to philosophical science."

A SENSITIVE FOOD

Milk is a sensitive food that quickly takes on the conditions of environment. Nothing is so easily contaminated. How vastly important, therefore, is the protection of milk for Infant Feeding. Gail Borden Eagle Brand Condensed Milk has been the perfection of food for infants for fifty-six years. Try it.

THE GUILD OF ALL SOULS

OBJECTS—1st Intercessory Prayer; i, for the dying; ii, for the repose of the Souls of Deceased Members and all the Faithful Departed. 2nd. To provide furniture for burials, according to the use of the Catholic Church, so as to set forth the two great doctrines of the "Communion of Saints" and the "Resurrection of the Body." 3rd. The publication and distribution of literature pertaining to the Guild. The Guild consists of the members of the Anglican Church, and of Churches in open Communion with her. For further information address the secrtary and treasurer,

MR. T. E. SMITH, Jr., Akron, Ohio.

O.M.V.

MEANS

"OUR MARRIAGE VOW"

the oldest and most popular Episcopal marriage certificate, in BOOK FORM on the market.

No. 1. White Leatherette boxed - 75 cents
No. 20. White Parchment, uncut edges - $1.00

Copies sent promptly on receipt of price

CHURCH LITERATURE PRESS, PUBLISHERS
BIBLE HOUSE - - - - - NEW YORK

Half-Tones Zinc Etchings Electrotypes Wood-Engraving — MANDEL ENGRAVING COMPANY — Engravers For This Publication Write for Samples

CAWKER BLDG. MILWAUKEE

Wedding INVITATIONS, VISITING CARDS, and STAMPED STATIONERY. Elegant Goods from a beautiful Shop at moderate prices. Samples and prices upon request.

LYCETT 317 N. Charles St. BALTIMORE, MD.

CHURCH ORGANS

BUILT BY

Hutchings Organ Co., 18 Tremont Street, BOSTON, MASS.

"SERMONS IN SUMMER"

DELIVERED IN CHRIST CHURCH, COOPERSTOWN

by **RALPH BIRDSALL**

"This volume is of permanent value, not only as literature, but as a contribution to constructive religious thought."—*Bishop Nelson.*

"Essays of distinction and originality."—*Albany Argus.*

"Thoughtful, practical, and humorous."—*Hartford Courant.*

"Sermons which merit more than usual attention."—*The Nation.*

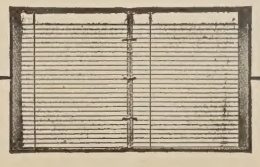
"It is good to know that now and then in a village pulpit there is preaching which sustains the worthier traditions."—*N. Y. Evening Post.*

Send postpaid, **$1.00,** by

THE CHRONICLE **Cooperstown, N. Y.**

MENEELY BELL CO.
TROY, N.Y.
AND
177 BROADWAY, N.Y. CITY
BELLS

CHURCH BELLS SCHOOL
Ask for Catalogue and Special Donation Plan No. 69
ESTABLISHED 1858
THE C. S. BELL CO., HILLSBORO, OHIO



Sermon Holders

Owing to the increasing demand for Manuscript Holders, we are now making a strictly up-to-date loose-leaf holder, made the proper size for the average sermon, which, after delivery, can be transferred to a special manila envelope, dated and labeled for future reference.

This holder is made of Seal Grain Leather, and by simply pulling the rings apart the sheets can be instantly removed or new sheets added.

When in use the sheets lie perfectly flat, and can therefore be used from edge to edge.

PRICES

Holders (loose leaf style), **each $2.50**
Transfer Envelopes, per doz. - .40
Extra Sheets (plain or ruled), **per package - - - - - .35**

We can also furnish Sermon Cases in Embroidered Silk or in Fancy Leather Covers (loose leaf or with pockets), for holding sermons, from **$5.00** to **$10.00.** Sent postpaid upon receipt of price.

Central Supply Company
(Not Incorporated)
19 S. La Salle St., Chicago

ROCHE'S HERBAL EMBROCATION FOR
HOOPING-COUGH
The Celebrated Effectual Remedy *Without Internal Medicine.* OR CROUP
For 120 years this Remedy has met with continued and growing popularity.
BRONCHITIS, LUMBAGO and RHEUMATISM
are also Quickly Relieved by a Few Applications.
W. Edwards & Son, 157 Queen Victoria St., London, England.
All Druggists, or E. FOUGERA & CO., Inc., 90 Beekman St., N. Y.

Mr. Boyce Gibson, however, writing under the same title concludes that Eacken's philosophy is "the most suitable rallying-point for the deeper thought of the present day." Mr. R. M. Burrows writes enthusiastically of "The New Greece" and of its leading statesman Venizélos. "Her territory has risen from 64,000 to 120,000 square kilometres, her population from 2,500,000 to 4,500,000. Her revenue before the war was only between five and six millions; in the course of a few years it may well be doubled. . . . Venizélos commands, as fully as ever, the confidence of the nation. He is only forty-nine, not long past the period of young and vigorous manhood when he carried his rifle as a rebel on the hills of Crete. King Constantine, whose name, with its echo of Byzantiam, is as romantically attractive as his person and his temperament, is only forty-five. And the nation is sound. The blood and brains of Greeks in their settlements all over the world—in England, France, America, even in the little colony in Australia, unheard of before the war—are at its service. And in the new Greece the motto is 'Deeds not words.'"

An article on "Personalities of the Session" in the May *Fortnightly,* gives a sketch of some of the leading figures in the English parliament of the present day. Mr. Asquith is "incomparably the greatest figure in the House of Commons at the present time." His word is law with the Liberal Party. "In the late hours of serious crisis he stood supreme above his colleagues." Churchill belongs to the class of aristocratic demagogues of which there have been so many in history. "He is possessed of many of the attributes of Publias Clodias and Mirabeau—their immense ability, the Claudian insolence of manner, recklessness of speech, and colossal swagger, courage, eloquence, unbounded self-confidence, limitless ambition, but not an ounce of scruple!" Another article, "The New Situation in the Balkan Peninsula," concludes that the new situation is not a settlement but rather a holding in suspense of the numerous Near Eastern questions, which have often been the means of shaking the European concert to its very foundation. In short, while the long talked of war-cloud has burst, whilst two of the most wonderful campaigns of modern military history have been fought, and whilst the much-dreaded hostilities have been localized, little has really been done to solve the countless problems which for years have not only endangered the peace of the Near East but that of all Europe. In the immediate future, as in the past, the Near East will still be Europe's greatest Danger Zone."

PRISON SCHOOLS

IN A BULLETIN advocating the extension of the school system in federal and state prisons, the United States bureau of education at Washington announced that out of 65 prisons in the United States and Canada reporting to it, 44 maintain classes in which both academic and trade subjects are taught. Dr. A. C. Hill of the New York state education department, who prepared the bulletin at the request of the bureau, believes the movement will be extended until every correctional institute will afford educational advantages to its involuntary guests. "Schools in prisons," says Dr. Hill, "are the expression of the highest conception yet formed of the best way to deal with men and women segregated from society for violation of its laws. They are an outgrowth of the belief that the door of hope must never be closed to any man." As an economic investment, Dr. Hill contends, society well could afford the schools as a reclaiming agent for those who have fallen under its ban.—*The Standard.*

BEFORE THE INDIANS

DR. A. HRDLICKA of the United States National Museum has recently made an extensive visit to southeastern Siberia and northern Mongolia, for the express purpose of seeking possible remains of the race that peopled America, the ancestors of the American Indians. He investigated both the contents of ancient burial mounds and the Asiatic tribes of the present day, and in both cases found much more evidence than he expected. He concludes that there exist to-day over large parts of eastern Siberia, and in Mongolia, Tibet, and other regions in that part of the world, numerous remains, which now form constituent parts of more modern tribes or nations, of a more ancient population, perhaps related in origin to the latest palæolithic Europeans, which was physically identical with and in all probability gave rise to the American Indians.—*Scientific American.*

THE NINE IN THE CALENDAR

THE FIGURE nine, which came into the calendar on January 1, 1889, will stay with us one hundred and eleven years from that date, or until December 31, 1999. No other figure has ever had such a long consecutive run, and the nine itself has only once before been in a race which lasted over a century—that in which it continually figured from January 1, 889, until December 31, 999, a period of one hundred and eleven years. The figures three and seven occasionally fall into odd combinations, but neither of them has ever yet served for a longer period than a hundred consecutive years in our calendar since the present mode of calculating time was established. It is also clear that from their relative positions among the numerals it is an impossibility for either of them to appear in date reckoning continuously for a longer period than a century.—*Selected.*

THEOLOGICAL SEMINARIES

Massachusetts

EPISCOPAL THEOLOGICAL SCHOOL

Cambridge, Massachusetts

For catalogue address DEAN HODGES

New York

General Theological Seminary

CHELSEA SQUARE, NEW YORK

The Academic year began on the last Wednesday in September.

Special Students admitted and Graduate courses for Graduates of other Theological Seminaries.

The requirements for admission and other particulars can be had from The Very Rev. WILFORD L. ROBBINS, D.D., LL.D., Dean.

Pennsylvania

The Divinity School of the Protestant Episcopal Church in Philadelphia

Special students admitted. Privilege of attending courses at University of Pennsylvania. For information address the Rev. W. M. GROTON, S.T.D., Dean. 5000 Woodlawn Ave., Phila.

Tennessee

Theological Department

OF THE

University of the South

SEWANEE, TENN.

For catalogue and other information address

Rev. C. K. BENEDICT, *Dean.*

THEOLOGICAL SEMINARIES

Virginia

The Protestant Episcopal Theological Seminary in Virginia

The ninety-first Session began Wednesday, September 24, 1913.

A course for special students. For catalogues and other information address

THE DEAN,

THEOLOGICAL SEMINARY, P. O.,

Fairfax Co., Va.

COLLEGES

New York

ST. STEPHEN'S COLLEGE

ANNANDALE, NEW YORK

Definitely a COLLEGE OF THE CHURCH. A thoroughly broad Curriculum for B.A. or Ph.B. The preparation of young men for the Sacred Ministry is the special work of this institution. Board, lodging, and tuition, $300. For catalogue apply to

The Rev. PRESIDENT ROGERS, D.D.

SCHOOLS FOR BOYS

Indiana

Howe School A thorough preparatory school for a limited number of well-bred boys.

For catalogue address

Rev. J. H. McKENZIE, D.D., L.H.D., Rector

Box K, Howe, Ind.

Kansas

St. Martin's School

For Boys Upper and Lower Schools

Churchly, Thorough, Personal. Moderate Terms.

Rev. M. B. STEWART, Principal

SALINA, KAN.

New Hampshire

The Phillips Exeter Academy

Unusual opportunities for boys of exceptional character and ability. 134th year opens Sept. 16th, 1914. Catalogue and views. Address

The Phillips Exeter Academy, Exeter, New Hampshire.

New York

HOOSAC SCHOOL HOOSICK, N.Y. 30 miles from Albany.

Among the hills of the Berkshire Range. Classical and Scientific Courses preparing boys for college. Running track; tennis courts; well equipped gymnasium with drill. School year opens September 23, 1914. RT. REV. R. H. NELSON, D.D., Visitor

For catalogue apply to

Rev. EDWARD DUDLEY TIBBITS, D.D., L.H.D., Rector

Wisconsin

RACINE COLLEGE GRAMMER SCHOOL

"The school that makes manly boys." Graduates enter any university. Diploma admits to Universities of Michigan and Wisconsin. Address Rev. W. F. SHERO, PH.D., Warden, Racine, Wis.

SCHOOLS FOR NURSES

Maryland

UNIVERSITY OF MARYLAND TRAINING SCHOOL

Offers a three year course to young women of superior education. Graduates are eligible for all Government and Red Cross Work, etc. 54 hour week duty. Address SUPERINTENDENT OF NURSES

UNIVERSITY HOSPITAL
Baltimore, Md.

New Jersey

CHRIST HOSPITAL

JERSEY CITY, NEW JERSEY

(Episcopal Church), offers three years' course of Training for Nurses. Pupils eligible for State Registration. Allowance $10.00 monthy. Apply to

MISS HOOPER, Supt.

COLLEGES AND SCHOOLS FOR GIRLS

Canada

BISHOP BETHUNE COLLEGE
OSHAWA ONTARIO
Visitor, The Lord Bishop of Toronto
A Residential School for Girls
Young Children Also Received

Preparation for the University. Art Department. Healthful situation. Outdoor Games.

For terms and particulars apply to the Sister-in-Charge, or to the Sisters of St. John the Divine, Major street, Toronto.

District of Columbia

GUNSTON HALL 1906 Florida Ave. Washington, D. C.

A SCHOOL FOR GIRLS. Preparatory and Academic Courses. Two years Post-graduate and College Work, Music, Art and Expression. Building especially planned. Athletics.

MRS. BEVERLEY R. MASON, Principal
MISS E. M. CLARK, LL. A. } Associates
MISS CLARA A BENTLEY, A.B., [Vassar] }

Florida

Cathedral School, Orlando, Florida
A Church Boarding and Day School for Girls
Regular and Special Courses: Music, Art, Elocution, Physical Culture, Domestic Science. Careful Home Life, Capable Teachers, Low Rates. Lovely Climate. BISHOP MANN, Pres. of Board.
REV. RODERICK P. COBB, A.M., Principal.

Illinois

Waterman Hall SYCAMORE ILLINOIS
The Chicago Diocesan School for Girls

Twenty-fifth year. New Chapel and new building for twenty additional girls. Large Campus and Gymnasium, Music Hall and Auditorium. Preparatory, Academic, and College Preparatory Courses. The Rt. Rev. Charles P. Anderson, D.D., D.C.L., President; the Rt. Rev. William E. Toll, D.D., Vice-President of the Board of Trustees. Address
REV. B. FRANK FLEETWOOD, D.D., RECTOR.

ST. MARY'S KNOXVILLE, ILLINOIS
A CHURCH SCHOOL

Rev. C. W. Leffingwell, D.D., Rector and Founder (1868). Miss E. P. Howard (1892) Principal.

ST. MARTHA'S affiliated with St. Mary's
A SCHOOL FOR YOUNGER GIRLS

Unique and beautiful Home for Girls under thirteen. EMMA PEASE HOWARD, Principal and Founder (1910).

COLLEGES AND SCHOOLS FOR GIRLS

Maryland

The Hannah More Academy
Diocesan School for Girls in Country, near Baltimore
THOROUGHNESS, SIMPLICITY, AND EXCELLENCE OUR AIM
Address for Catalogue
Miss Anna L. Lawrence, Principal
P. O. Reisterstown, Md.

Minnesota

St. Mary's Hall
FARIBAULT, MINN.
A Home School for Girls
Established by Bishop Whipple in 1866

Healthful climate. Certificate admits to Wellesley, Vassar, Smith and other leading colleges. Special advantages in music and art. Physical culture, etc. Write for catalog.

Rt. Rev. S. C. Edsall, D.D., LL.D., Rector,
Miss Caroline W. Eells, Principal

New York

Saint Mary's School
Mount Saint Gabriel
PEEKSKILL-ON-THE-HUDSON, N. Y.
Boarding School for Girls

Under the charge of the Sisters of Saint Mary. College Preparatory and General Courses. New modern fire-proof building. Extensive recreation grounds. Separate attention given to young children. For catalogue address

THE SISTER SUPERIOR.

Cathedral School of Saint Mary
Garden City, Long Island, N. Y.

A School for Girls, 19 miles from New York. Healthful location; spacious buildings. Excellent advantages in music and art. General and college preparatory courses. MISS MIRIAM A. BYTEL, Principal.

Glen Eden
ON THE HUDSON
In the Highlands, Poughkeepsie, N.Y.

Boarding School for Girls. Academic, Finishing and 2-year Collegiate courses. Music, Art, Elocution, Domestic Science. Social training. Limited membership. No entrance examinations. Two hours from New York City. Three buildings, twelve acres. Address
Frederic M. Townsend, Ph.D., Director

Holy Name School for Girls

Boarding and Day Pupils. College graduates in charge of upper school. English governess for younger children. Games mistress. City advantages. Board and tuition, $350 to $400. Address: THE MOTHER SUPERIOR, 419 Clinton St., Brooklyn, N. Y.

Connecticut

SAINT MARGARET'S SCHOOL
WATERBURY, CONN.

Situated in an attractive and healthful New England town with all the advantages of a country school. Outdoor Sports, Gymnasium. Modern equipment. School farm. 60 acres of meadow and woodland. There is a happy spirit of good-fellowship between teacher and pupil. College Entrance Certificate. General Courses. Household Arts and Crafts. Special advantages in Music, Literature and Science. Fortieth year opens September 23, 1914. For information, address

Miss EMILY GARDNER MUNRO, A.M., Principal

COLLEGES AND SCHOOLS FOR GIRLS

Texas

St. Mary's College and School of Music

Founded by the Rt. Rev. A. C. GARRETT, D.D., LL.D., Twenty-fifth year opened Sept. 16, 1913. A Boarding and Day School for young ladies. Preparatory and college courses. For catalogue address

BISHOP GARRETT
President of St. Mary's College, Dallas, Tex.

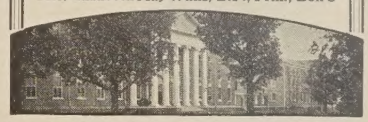
Virginia

CHATHAM Episcopal Institute

For Girls CHATHAM, VA.
On Main Line Southern R. R.
Rt. Rev. A. M. Randolph, D. D., LL. D., Episcopal Visitor
Rev. C. Orlando Pruden, Rector

Offers a thorough education at moderate cost. Beautiful and healthful location. Ten-acre campus. Modern buildings and equipment. Athletics, Gymnasium. College Preparatory, Literary, Music, Art, Expression and Business Courses. Certificate admits to leading colleges. Catalogue and views on request.

Mrs. Elizabeth May Willis, B.P., Prin., Box 8



STUART HALL STAUNTON, VA. A Church School for Girls. Founded in 1843. In the Blue Ridge Mountains. Two years' course for High School graduates. Best advantages in Music and Art. Gymnasium and field sports. MARIA PENDLETON DUVAL, Principal.

St. Anne's Church School For Girls
(Episcopal). Three hours south of Washington. College Preparatory, Business and Special Courses. Music, Art and Modern Languages. Large campus, modern buildings. Terms $300.00. Illustrated Catalogue. MISS MARY HYDE DUVAL, Principal.
Charlottsville, Va.

Eastern College 30 miles from Washington, D. C., and Mt. Vernon. A 20th Century College. Fine new buildings. Degree courses in Arts, Science, Lit., Ped., Music, Expression, Commerce and Domestic Science. Also academy for boys and girls. Health record unsurpassed. $275 a year. Virginia, Manassas. [Dr. Hervin U. Roop, *President*. Box 100.

Washington

BRUNOT HALL

RT. REV. L. H. WELLS, D.D., Rector
A Church School for Girls (Boarding and Day Pupils).
SPOKANE, WASHINGTON

Certificate admits to Smith, Wellesly, and other colleges. Advantages in Music, the very best. Fine Art Studio.

For further information, address
MISS JULIA P. BAILEY, Principal

Wisconsin

Milwaukee-Downer College
Milwaukee-Downer Seminary
MILWAUKEE, WISCONSIN

COLLEGE COURSES lead to Bachelors' Degrees.
HOME ECONOMICS TRAINING COURSE for Teachers.
SEMINARY admits to Eastern and Western Colleges.
MUSIC DEPT. Piano, Voice, Violin, New 2-Manual Organ.
ART, ELOCUTION, ATHLETICS.
Seminary catalogue. MISS ELLEN C. SABIN, President.

Grafton Hall
Fond du Lac, Wisconsin
CHURCH SCHOOL FOR GIRLS

Junior College accrediting to the Junior year of the University.

College Preparatory, and Vocational Courses in Home Economics, Music, and Library Science.

B. TALBOT ROGERS, M.A., D.D., Warden

Sisters of St. Mary

KEMPER HALL, Kenosha, Wis.

A School for Girls. The Sisters of St. Mary. The forty-fourth year opened in September, 1913. References: The RT. REV. W. W. WEBB, D.D., Milwaukee; the RT. REV. C. P. ANDERSON, D.D., Chicago; the RT. REV. R. H. WELLER, D.D., Fond du Lac; CHARLES F. HIBBARD, Esq., Milwaukee; DAVID B. LYMAN, Esq., Chicago. Address

THE MOTHER SUPERIOR.

Saint Katharine's School for Girls
Davenport, Iowa

Academic, preparatory, and primary grades. Certificate accepted by Eastern Colleges. Special advantages in Music, Art, Domestic Science, and Gymnasium. Address:

THE SISTER SUPERIOR.

Holy Wedlock

A Book with Marriage Service and Certificate

"HOLY WEDLOCK" is the title of our booklet containing the Marriage Service.

IT CONTAINS:

First. The Marriage Service from the Prayer Book rubricated, and the letter press in a black text letter, old Missal style, very plain and yet the most attractive setting possible for the service.

Second. A Marriage Certificate, printed in Gold. Red, and Black.

Third. A blank page handsomely decorated, entitled "Bridal Party."

This page is intended for all the signatures of the Bridal Party.

Fourth. Five pages for "Congratulations of Guests," also ornamented in gold and colors. For signatures of friends present at the wedding.

Fifth. Four other pages exquisitely illuminated in Gold and colors, with appropriate selections.

This is the most beautiful book of its kind that has been prepared. The size is 5½x7 inches, gold lines around the pages. It will make the handsomest souvenir of the wedding that can be procured. Bound in three styles of covers.

No. 1—HOLY WEDLOCK, heavy parchment cover, in envelope. Net, 50 cents.

No. 2—HOLY WEDLOCK, bound in white leatherette, title of book in gold, boxed. Net, 75 cents.

No. 3—HOLY WEDLOCK, white kid leather. $2.50.

Every bride will want one as a souvenir of her wedding day.

THE YOUNG CHURCHMAN CO.
MILWAUKEE, WIS.

Just Published

The Sarum Missal

In English

Newly translated by FREDERICK E. WARREN, B.D., F.S.A., Alcuin Club Collections. 8 vo., 2 vols. $9.00, carriage additional.

This valuable work is now accessible in English, and under the careful editorship of one of the first liturgical scholars in the English Church. With its aid it is interesting to trace the old English foundation of the Book of Common Prayer, and to distinguish it from the later developments of Reformation days. All liturgical and historical libraries will require this monumental work as a matter of course, as also will many individual scholars.

American Agents,

The Young Churchman Co.
Milwaukee, Wisconsin

Women of the Cell and Cloister

By ETHEL ROLT-WHEELER. 12 full-page illustrations Over 300 pages, handsomely cloth bound. 1.50; by mail 1.60.

Herein are given the stories and legends of eight of the most famous women of the earlier centuries. Such names as St. Brigid of Ireland; St. Catharine of Siena, whose story has been told by many different writers; Heloise, together with the beautiful love story with Abelard; St. Theresa and others.

THE YOUNG CHURCHMAN CO.,
Milwaukee, Wis.

With Respect to

The Basis of Anglican Fellowship

in Faith and Organization

By Charles Gore, Bishop of Oxford

the American publishers desire to apologize for great delay in filling orders. A large shipment from England is much over-due and is expected daily. These, however, will not nearly fill the advance orders in our hands. The English publishers were obliged to delay shipping another lot because they also could not supply the demand, but this second lot has now also been shipped. We expect very shortly therefore to be able to fill all orders.

Paper, price 20 cts.; by mail 23 cts.

The Young Churchman Co.
Milwaukee, Wis.

HOLY LAND—EGYPT

Arrange now for a Splendid Winter Tour to Bible Lands, Egypt, the Mediterranean, etc.

A select escorted tour with cultured leadership will leave for the Mediterranean and Orient in

Early January, 1915

Special Nile Cruise to Second Cataract Join The Living Church Chapter Now
Send for Illustrated Program

REV. H. E. ROBBINS

Treas. Orient Travel and Bible Study League
West Hartford, Conn.

New York Headquarters, "THE BILTMORE HOTEL," Vanderbilt Avenue and Forty-third Street